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THE

EMIGRANT'S GUIDE

TO

UPPER CANADA;

OR,

SKETCHES

86231

OF THE

Present State of that Province,

COLLECTED FROM A RESIDENCE THEREIN DURING THE YEARS 1817, 1818, 1819.

INTERSPERSED WITH REFLECTIONS.

BY

C. STUART, Esq.

RETIRED CAPTAIN OF THE HONORABLE THE EAST INDIA COMPANY'S SERVICE, AND ONE OF HIS MAJESTY'S JUSTICES OF THE PEACE FOR THE WESTERN DISTRICT OF UPPER CANADA.

Deliberate, Decide, and Dare!

London:

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DEFINITION

OF

PROVINCIAL TERMS.

Reserve, Reserves, or Reserved.

These terms denote the proportions retained by government, to support eventually the ecclesiastical establishment, and the public purposes of the crown. They are in equal portions, and are called "Crown and Clergy Reserves."

A Township.

This is a piece of land of uncertain extent; but from seven to twelve square miles may be said to comprise its general compass. It is divided into concessions and lots.

Locate, Location, Located.

These terms denote the settlement of an individual, of a lot, of a concession, or of a township, &c.

A Lot.

The quantity of land generally given to individual settlers: from one hundred to two hundred acres.

A Concession.

Parallel with the front of the township, but at an uncertain distance behind it (generally speaking a mile and a quarter, or a mile and a half), a second line is marked. This line is the rear of the front or the first concession (except, as is sometimes the case, where the front and first concessions differ); space for a road is then left, and a third line, parallel with the two former, becomes the front of the second concession;

thus, the whole depth is divided into concessions, with space for a road between every two.

These concessions are divided into lots, by taking a certain breadth on the front line of the township, for the front of each line of lots (commonly from five to ten acres, with a road between every five lots), and running this same breadth, perpendicularly, through every concession, from front to rear of the township. - See Plate.

Deeded, Deeded Land, or Lands.

These terms signify lands, possessed, on authority of former grants, by persons not residing on them. They are left by their proprietors to improve in value by the labour of others around them; a fund of private and selfish gratulation, but a public disgrace and nuisance.

ERRATA.

Page.		Line.		
37	..	1	..	*for* Clearanus, *read* clearances.
43	..	19	..	*for* port, *read* post.
61	..	19	..	*for* the, *read* their.
103	..	4	..	*for* genera, *read* general.
115	..	13	..	*for* froe, *read* true.

THE

EMIGRANT'S GUIDE,

&c. &c.

INTRODUCTORY OBSERVATIONS.

THE province of Upper Canada, subordinate to the British government, and blessed by Divine Providence, through the wisdom of the mother country, with a peculiarly free and unburthened constitution, remains, amidst the wild expanse of its native forests, in great measure unknown. Its enterprising neighbours (the people of the United States), of larger growth and more extended connexions, have drawn to their own flourishing territories, the vast tide of population, which

has been rolling for the last fifty years, with accumulating sweep from Europe. The wintry climate of the eastern parts of Lower Canada, first encountered after traversing the boisterous waves of the Atlantic, has stretched a shade of gloom over the whole: the inattention of the parent state, involved as she has been in concerns of far more interesting importance; and her own remoteness from the ocean, that great medium of intercourse, by which the most distant nations are in a manner approximated, have conspired to veil from the public mind, a soil and a climate, scarcely surpassed by any upon earth.

Upper Canada is situated between the 41° 40′ and 47 degrees of north latitude, and between the 73 and 83 degrees of west longitude from Greenwich. In this large extent, much variety of climate and of soil, naturally exists. The north-western parts indeed, are almost totally unknown; and the general idea, indicated

by the term of Upper Canada (and that to which my remarks are almost exclusively pointed), comprises only that portion, the bounds of which are, north and south, the rivers Ottawas and St. Lawrence; east, the adjoining limit of Lower Canada; and west, an indefinite line, stretching E. by N. from the eastern extremity of Lake Huron, to the nearest point (in that direction) of the Ottawas River. Here it is especially, that nature reposes, under the rough shelter of her forests, prepared to yield to industry and skill, all that necessity, convenience, or elegance, could demand.

The Author, who is warmly attached to his country; whose interests are involved in the prosperity of her colonies; who, in the British isles, hath seen industry pining for labour, and the most diffusive system of charity in the world, exhausted, without being able to afford more than a temporary and mournfully inadequate relief; and in Upper Canada, the

riches of nature covered with barrenness, and abandoned to desolation, for want of that willing arm of industry and skill—who deplores the sufferings, which sometimes half avert, even the loyal heart, from its country; and who has witnessed a region, promising to the harassed energies of that heart, the fairest field of hope and of exertion, while the sacred flame of patriotism may glow, unclouded by foreign manners and by foreign domination, offers the following lines to his countrymen, and to all, in every country, to whom they may attain; whose circumstances may render emigration desirable to them, and at the same time enable them to undertake it; and who may be willing to become British subjects, under the mildest and wisest form of that admirable constitution.

He pledges himself for the general truth of what he shall state as *facts*, and he prefixes his name and designation, that he may be open to correction or to

reference, should any such be offered. He says the general truth, for much of what he advances must, of course, be on the report of others; and of such parts, he can only be responsible for the probable correctness.

He would premise, that the settlement of a new country is always a work of toil; that it necessarily subjects to many privations; that, to be encountered with success, it demands, together with a certain compass of means, prudence and energy, combined with a contented and persevering spirit; and that the advantages which it offers, great as they are, at the same time that they may be easily forfeited by a want of those qualities, are more eventual than immediate. The first settlers may, almost always, be said to toil for others more than for themselves; except, indeed, where a peculiar disinterestedness and activity of mind, appropriates to itself a rich and sweet reward in those very exertions, which to general minds would yield but drudgery.

The Author also submits (in order to avoid frequent repetitions) that he wishes it to be recollected, that where he states, not facts, but opinions, they are but the opinions of an individual: offered, with moderate information, he believes honestly, fairly, disinterestedly, and in utter rejection of every party feeling: but still only the opinions of an individual; and while he demonstrates, by asserting them, that he deliberately believes them to be correct, he is particularly solicitous, if not so, that they may be neutralized, and an opportunity afforded him of reconsidering, and, if requisite, of correcting them.

C. STUART.

Amherstburgh,
Western District, Upper Canada.

SECT. I.

General Topographical Sketch of Upper Canada, together with the Emigrant's Route through it, by the River St. Lawrence and the Lakes.

UPPER Canada is bounded to the southward by an immense, but irregular line of water. Of this, those inland seas, Lake Superior and Lake Huron, slumber on shores little known, and it is believed, little susceptible of improvement. Advancing to the eastward and southward, it extends itself from Lake Huron, in a southwardly direction, by the River St. Clair, the small Lake St. Clair, and the Detroit River, into Lake Erie, its most southern boundary. From the eastern extremity of Lake Erie, it tends northwardly by the Niagara River to Lake Ontario; and from the eastern extremity of Lake Ontario, by the vast sweep of the

River St. Lawrence in a north-eastwardly progress to the Lower Province, through which that river pursues its way to the sea.

At the distance of about 550 miles from its mouth, between Cape Chât and Cape Monts Pélés, ascending the St. Lawrence, is the eastern limit of Upper Canada, in the county of Glengary. This boundary is situated on Lake St. Francis, a shallow lake, in the course of the St, Lawrence, about thirty miles long. Its communication by water is interrupted, both above and below, by rapids; that is by passages in the river, where shallow rocky slopes in the bed, cause a violent rushing and agitation of the stream, and where boats only can be used,—in descending with little labour; but in ascending, with severe and perplexing toil. The eastern boundary is about mid-way in the course of these rapids, which begin a little below the village of Prescot, in the county of Grenville, and end at the

city of Montreal, in Lower Canada. Above Prescot, the navigation is open for vessels of a moderate size, to the immediate vicinity of the great cataract of Niagara, a distance of about 250 miles.

The navigation up the St. Lawrence is good for about 210 miles, that is to Green Island. Thence to Quebec, about 120 miles further, it is more intricate, though, with pilots, tolerably safe. A regular establishment of these exists, and it consists of experienced men; their lowest station is "Father Point," below Green Island; but their regulation needs improvement. They are not sufficiently controlled to keep a good look out below the dangers. When a great many vessels are expected up, they crowd down the river, leaving the vessels under dispatch from Quebec sometimes at a loss. Or, when Quebec is crowded, and few more expected from sea, they linger about the port, while the lower parts of the river remain destitute. The substitution in

this particular of such a plan as that used at Liverpool, would readily correct the evil, and it greatly needs correction.

From Quebec (the capital of Lower Canada) various conveniences of travelling exist, as far as Montreal, about 180 miles higher up the St. Lawrence. Vessels of considerable burthen sometimes navigate it; a line of steam-boats, starting almost every day, affords every convenience, (with elegant accommodations for cabin passengers) together with peculiar expedition; and a course of stages, offering the jolting choice to those who prefer travelling by land.

Above Montreal, in the course of a distance of 120 miles, to Prescot, the greatest interruption exists. The rapids before mentioned, at irregular intervals, and with various degrees of violence, preclude the ascent of the river to all but boats; and here of consequence arises an increased difficulty and expence.

There is indeed a line of stages; but this can accommodate, even in a very *incommodious* manner, only a few; and the road is interrupted with ferries, one of which is about eighteen miles long, extending through the greater part of Lake St. Francis.

The principal of these rapids are as follows, viz.

The La Chine rapid, near Montreal, which is generally or universally avoided by a land carriage of nine miles to La Chine (pronounced Lâ Sheen.)

The Cascades, the Split Rock, and a little above them the Cedars (between thirty and forty miles from Montreal) where the boats are unloaded, and their burthens conveyed on carts to the village of the Cedars (a distance of about six miles) just above the rapid of the same name. The boats are tracked up this distance with great toil, and then again laden for their voyage.

The Coteau or Coteau de Lac, at the

lower end of Lake St. Francis, near a small military post and fort of the same name, and where by a short canal, the chief violence of the rapid is avoided. About two miles above the fort, is the long stage ferry before mentioned.

The long saut or long rapid, not far above the village of Cornwal, in the county of Stormont, extending with unequal force eight or nine miles.

And the Gallooz, the least considerable, a few miles below Prescot.

From Prescot again, the navigation becomes commodious. One steam-boat constantly plying from May till November, goes to and fro between Prescot and the head of the bay of Quinté, stopping at Kingston on her way. Another traverses as constantly, and during the same period, between Kingston and Queenston, stopping on her way at York, the capital of the province. Kingston is situated at the head of the St. Lawrence, where it issues from the north-eastern extremity of

Lake Ontario. York is situated on a small bay, about 180 miles westward of Kingston, along the northern shore of the same lake: and Queenston, south of York, on the Niagara river, about seven miles below the great cataract of that name. The distance across the lake, from York to Queenston, is about 40 miles, passing by Niagara, or Fort George at the mouth of the Niagara river, seven or eight miles below Queenston. Besides these, there is an American steam-boat, affording also an opportunity every ten days from Prescot to Lewiston, which is on the American side of the Niagara river, nearly opposite to Queenston. There are further, small schooners and sloops, of occasional, but very uncertain convenience.

From Queenston the passage becomes more uncertain and more expensive: for this a double reason may be assigned.—1st. The interruption of water communication by the great cataract just above it:

and 2dly, The scantiness of the interior population.

Of these, the last is decreasing, and the other, which may be said to be dependant on it, will no doubt, as population advances, be obviated by canals.

From Queenston there is a land carriage of nine or ten miles to Chippewa, a village situated on a creek of the same name, about two miles above the cataract. Here are boats to convey lumber and baggage up to Fort Erie, a small military post at the head of the Niagara river, where it issues from Lake Erie; and 18 miles above Chippewa.

At Fort Erie, and in its neighbourhood, the accommodations for travellers are scanty, and the means of further progress very precarious.

Lake Erie extends in a direction W.S.W. about 250 miles, and communicates by an uninterrupted river navigation of 100 miles from its western extremity,

in a northern course, with Lake Huron. This river navigation, between Lakes Huron and Erie, has various names. Issuing from Lake Huron, in a southern course, it is called the River St. Clair, until it reaches the small lake of the same name; through that lake it pursues its way for about thirty miles; then again contracting, it assumes the name of the Detroit river, and falls into Lake Erie, about 21 miles below the American city of Detroit.

About three miles from the mouth of the Detroit river, where it issues into Lake Erie, is the village and military post of Malden or Amherstburgh, and about 16 miles higher up the river, the small town of Sandwich.

From Fort Erie * above-mentioned (at

* Care should be taken to distinguish this from another place, called Erie, or Presqu'isle, on the American side, higher up; that is to say, further to the westward.

the head of the Niagara river) there is (except during the winter months, from December to March) a constant intercourse by vessels, though their times of proceeding are very uncertain; and these afford the only means of transport on the British side, as the road along the northern shore of Lake Erie, is, in great measure, impassable for carriages, nor are any such to be obtained there. Along this shore, however, are two intermediate depôts: one at Long Point or Vittoria and their vicinity, about 60 or 70 miles westward of Fort Erie; and the other at Port Talbot, about 70 or 80 miles further. Both these places are approached casually only by small vessels or by hired boats.

A more favorable means of conveyance exists on the American side. About 1½ mile below Fort Erie, is a ferry across the river. On the British side it is called the ferry, or Waterloo; on the American, Black Rock. From about half a mile

below this, a fine steam vessel, with excellent accommodations, traverses Lake Erie to Detroit, and returns every ten days at latest; and, if required, she lands her passengers near Amherstburgh, or Sandwich.

The expence of this progress may be stated as follows:

From England to Quebec, according to the port of departure, and to the terms made on the spot, which are very various. Liverpool, I believe, is the best place.

The remainder I shall state for cabin passengers, as the rates of these are less liable to fluctuate; noticing, that steerage passengers have to provide themselves with every thing, and with this addition, may generally obtain their passage for about one-third of the cabin price. Indeed a very liberal spirit is frequently displayed to them by the steam-boats, especially where there is any thing of a party.

Miles		£	s.	d.	Time. Days.
	BY STEAM-BOATS.				
180	From Quebec to Montreal	3	0	0	2 or 3
	BY LAND.				
9	From Montreal to La Chine				
	Stage	0	5	0	1 or less
	A cart ...	0	12	6	
	BY BOATS.				
111	From La Chine to Prescot. Price according to the terms made on the spot. The hire of a whole boat of from two to three tons burthen, completely equipped for the passage, is about £20: say an individual place	1	0	0	6 or 8, or 10.
	Eight days provisions from Montreal to Prescot, say (This is supposing the provisions to be carried with you, and used in the boat); and this is independent of *lodging*, (unless you choose to lodge in the boat, which would	1	0	0	
300		5	17	6	say 11

Miles		£	s.	d.	Time. Days.
300	Brought over	5	17	6	11
	be extremely uncomfortable); and of the transport of baggage.				
	BY STEAM-BOAT.				
60	From Prescot to Kingston	1	0	0	1
180	——. Kingston to York, or to Niagara and Queenston	3	0	0	2
	BY STAGE.				
27 or 28	From Queenston to Waterloo, or the ferry, or to Fort Erie.....	0	12	6	1
	(Independently of provisions and lodging, &c.)				
	Ferry to Black Rock	0	2	0	
	BY STEAM-BOAT.				
250	From Black Rock to near Amherstburgh, Sandwich, or to Detroit.....	4	5	0	2 or 3
	(The above distance is to Amherstburgh.)				
	Ferry to Amherstburgh, or Sandwich	0	2	0	
817	Total	14	19	0	say 18

This is rather an approximation than an exact estimate. The variety of con-

veyances, and the fluctuation of terms resulting from that variety, and from other circumstances, together with the inconsistencies of the provincial currency, render it difficult to be perfectly exact. But from the above, an approximate idea of the expence may be formed. The steam-boats and stages will generally carry, besides your person, at the above rates, without question, say one cwt. The transport of all baggage beyond that quantity must be added to the estimate. Lodging and meals at the inns on the road, may be generally said to be about two shillings sterling each, or perhaps, a little more; and if, therefore, you were to cater and sleep on shore during the above passage, at the public houses, and take two meals a day, there would be an additional expence of about, from

Montreal to Prescot, - - -	£1	8	0
From Queenston to Waterloo,	0	6	0
	£1	14	0

Besides the days of detention on the road, which from the changes of conveyances and their discordant periods of arrival and departure, would probably increase the time, by, say, one-third; that is, six additional days on shore at six shillings per day - - - - - £1 16 0
Last addition - - - - - - 1 14 0
First estimate - - - - - - 14 19 9

Days 24. Total £18 9 0

Besides additional luggage.

In the most penurious style, this journey might be accomplished, perhaps at one-third of the above expence; but, it would be at the risk of health, without great care and skill in providing against exposure to hunger, and to those inclemencies of the weather, which must be expected to be encountered in so long a jaunt.

The boats on the River St. Lawrence,

are of two descriptions. The smaller are called batteaux (pronounced battoes), are from two to four tons burthen; have commonly three rowers and a pilot (with a fragment of sail to use when occasion offers), and their crews are French Canadians. Large depositories of these are kept at La Chine by various managers, and they may be there obtained at all times with inconsiderable delay. I had occasion once to freight one from the firm of Grant and Co. and was most satisfactorily served.

The larger are called Durham boats. They are generally manned by Americans; are more commodious than the batteaux; are better found; and when the wind favors, are more expeditious; but they cannot always be so much depended on as the others. Both are abundantly safe under the Divine mercy. A person named Tucker, who is a native of the State of New York, and who has an establishment of the Durhams, may be

safely recommended where that description is preferred.

Boats (of the batteaux description) may sometimes be obtained at Chippewa and at Fort Erie, for traversing Lake Erie; and when the emigrant does not wish to go to the extremity of the lake, and they can be obtained, they are sometimes the most convenient. Their fare depends upon the terms made at the time. It should be known, however, that the northern shore of Lake Erie is, in the greatest part of its extent, abrupt and high; that a strong wind from the southward, heaves the body of the water northwardly, and surmounting the narrow and casual beach, dashes its encroaching waves against the cliffs. On these occasions, no landing-place remains; and persons, therefore, navigating boats in such a situation, require boldness and caution, experience and skill.

Beyond Detroit (an American city,

about 18 miles above Amherstburgh, on the opposite side of the Detroit river) the means of passage or conveyance are very precarious; but as the tide of emigration flows to the extensive purchases of remarkably fertile lands lately made on the Rivers St. Clair and Thames, this disadvantage will diminish until it cease. On the immediate banks of the Thames, there is already a flourishing settlement, and the climate and soil around, promise every thing to the persevering hand of industry.

Such is the great central line of communication. Its inflections are,

The Bay of Quinté or Canty, between which and Kingston, a small independent navigation already exists.

The small bay of York.

The bay near Burlington, at the western end of Lake Ontario; a large exposed road, without any shelter from eastern storms.

And the bay of Long Point, on the north side of Lake Erie; also without any shelter from the eastward.

One universal remark may be extended to the rivers of the province, which are out of the great line above denoted, that they are all interrupted with rapids or with cataracts, generally at no great distance from their mouths. They still afford, indeed, vast advantages for internal intercourse; yet those advantages are in a very important degree lowered beneath the standard, which would naturally be imputed to them. Nor is this evil compensated by the presence of any of that bold and commanding scenery, the idea of which is concurrent with that of rapids and cataracts. The imagination is chilled by the surrounding tameness. The evil remains alone. An evil blended, as above-stated, with important advantages; and those advantages cast the reproach of ingratitude upon the sentiment which in their presence can dwell upon that evil.

The general course of the Ottawas, which forms a sheltered communication between Lake Huron and Montreal, is through a wild and reputedly sterile country, and is little frequented except by the north-west canoes.

In reviewing this head, we may observe, that from the sea upwards, there are three great courses of internal navigation.

1st. That between the sea and Montreal, a distance of about 500 miles.

2d. That between Prescot and Queenston, which includes the expanse of Lake Ontario, about 250 miles, and

3d. That between Chippewa, or Fort Erie, and the Falls of St. Mary, at the north-western extremity of Lake Huron, including the whole extent of Lakes Erie and Huron, about 600.

Besides the navigation of Lake Superior, above the falls of St. Mary, which I have not yet mentioned, as, except to the Hudson's Bay and North-West traders,

it is without the present range of Canadian intercourse:

And two prominent interruptions,

1st. That of the rapids between Montreal and Prescot, 120 miles, and

2d. That of the great cataract of Niagara, between Queenston and Chippewa, nine miles. Of these, it will be recollected, that the latter only is an absolute interruption—as, although the whole ascent of the rapids is difficult, yet it is only for a short distance that the boats are compelled to unlade.

RECAPITULATION.

From	To	Conveyance.	Time. Days.	Fare. £	s.	d.	Dist. Miles.
Quebec	Montreal	Steam-boat	2 or 3	3	0	0	180
Montreal	La Chine	Stage	1 or less	0	5	0	9
La Chine	Prescot	Boats	8, &c.	1	0	0	111
Prescot	Kingston	Steam-boat	1	1	0	0	60
Kingston	York	ditto	2	3	0	0	180
York	Niagara	33 miles. ditto	1	1	0	0	40
	Queenston	40 miles. ditto					
Queenston	Fort Erie	Stage	1	0	12	6	28
Fort Erie or Black Rock	Amherstburgh	Steam-boat	2 or 3	4	5	0	250
Additional, by delays on the road			6	3	10	0	
		Total	24 or 25	23	12	6	858

It will here be observed, that the additional distance from York to Niagara, of thirty-three; or to Queenston, of forty miles is added; and that, in stating this separate distance, a new charge accompanies it. The reason is, that the distance from Kingston to York, and from Kingston to Niagara and Queenston, being nearly the same, the fare is the same for all those three places, where a passage is taken throughout. But when a passage from York, only to Niagara or Queenston is taken, a separate charge of course arises; and the route of the steam-boat being by York to Niagara, &c. the distance between those two places must be added.

SECT. II.

Shades of Climate, as well in relation to Health as to Vegetable Productions.

THE general character of the climate of Upper Canada may be designated as warm and good. But these two characteristics vary under particular circumstances, and exist in proportions somewhat unequal.

From the eastern boundary of the province to Kingston, and between the St. Lawrence and Ottawas rivers, its proportion of warmth is least; from Kingston to the head (or north-western border) of Lake Ontario, and southward of the line of small lakes and rivers, which intersect the country between Lake Ontario and the Ottawas, the proportion of warmth is somewhat greater. From the head of Ontario to Port Talbot on Lake

Erie, including the Niagara district, the warmth increases; and its greatest degree is from Port Talbot to the Detroit and St. Clair rivers. The western extremity, as it has permanently a greater proportion of heat, so may it, perhaps, in very hot and dry seasons, be a shade less healthy than the other parts of the province. Such seemed to be the case in the summer of 1819, when a degree and a continuance of warmth was experienced, greater than had been known for the preceding twenty years: and when, amidst the universal sickliness which prevailed in both provinces, that of the western district of the Upper Province, seemed somewhat to preponderate.

The fact that increased sickliness arises in very hot and dry seasons, may seem here to demand explanation; for it is the action of heat upon moisture which depraves the air. This was the exact case in the instance in question.

The country is intersected with marshy

spaces, which flourish in the moisture dripping from the woods around them. Where these are more considerable, they generally have vents into the approximate lakes; and while the water is abundant, these vents being kept open, preserve the circulation, and carry off the superfluity. But their mouths are subject to the general liability of all rivers to bars. When the season is particularly hot and dry, these bars, under the circumstances, then favourable to them, are formed. The issue of the water is impeded or stopped. The fluid extends itself in a shallow surface, over the neighbouring flats. The interior dampness also, diminished by the season, and hemmed in in consequence by every little inequality of the surrounding surface, stagnates in its own hollows. The natural effect of heat upon thinly and widely diffused stagnant moisture, is of course experienced; and that effect is in a measure proportionate to the degree and duration of that heat, and to the ex-

tent of that moisture. Perhaps it would be impossible, more strongly to characterize the general salubrity of the climate, than by recording the fact, that in a season, wherein arose such an extraordinary concurrence of unhealthy influences, as those which took place in the summer of 1819, and when a similar parallel of latitude in the United States, was visited with that dreadful disease, which is commonly called the yellow fever, Upper Canada, including its western district, experienced only a fever of a mild and totally non-infectious type, tedious indeed and perplexing; but generally speaking, very far from dangerous.

With respect to general vegetation, the climate of the western districts has a decided superiority. Wheat indeed, together with the rest of the British grains and vegetables, cannot be finer than they are on the shores of Ontario. But for the cultivation of Indian corn, tobacco, and fruit, the north-western shores of Lake

Erie, the banks of the Detroit river, and those of the Thames, of the St. Clair, and of Big-Bear creek, excel every other part, and offer peculiar advantages, in these particulars, to the settler. The comparative shortness of the winters also afford a facility in wintering cattle, and in various other cares of husbandry, which is not equally possessed elsewhere: though a counterpoise to this advantage exists in the colder districts, where severer weather forms a greater continuance (in winter) of better roads.

It should always be recollected that stagnant moisture is every where injurious; that in proportion to the increase of warmth it becomes more so; and hence, that marshes and their vicinity, in this province, particularly to the south-westward, are unhealthy, and should by all means be avoided. Wood lately cut down, lying around, decaying and collecting damp, has a similar tendency,

though in a greatly inferior degree, and should therefore be burnt and removed as quickly as possible after it is felled; especially near the spot appropriated for dwelling.

In mentioning above the banks of the River St. Clair, as part of the warmest division of Upper Canada, their northern extremity was not intended to be included. The colder climate of Lake Huron is felt at the distance of ten or twelve miles from its shores; and the upper part of the St. Clair therefore, within that distance, partakes of a lower degree of temperature, and of the advantages and defects incident to it: a minor productiveness of the articles above-mentioned as a defect; and a lesser liability to suffer from the casual occurrence of an extremely hot summer, as an advantage.

The whole province produces abundantly, when cultivated, every kind of British grain, and pulse or vetches; to-

gether with all the common fruits and vegetables of Britain, besides others which Britain has not so commonly.

The maize or Indian corn is raised in every part of it; but abundantly and securely, only in the western districts. In other parts it is apt to be blighted before it comes to maturity, by the early autumnal frosts. Of course, this disaster may occur in the western districts also, if the corn be planted too late; but then, it is the fault of the planting, and not of the climate.

Tobacco is also produced in every part of the province; but the western district is probably the only part where it could be advantageously cultivated to commercial extent; and there it need have hardly any limit but the means and other views of the cultivator. It has been tried on a small scale near Amherstburgh, and has been judged equal in manufacture to any obtained from the United States.

All the British fruits, &c. are congenial to the province; but the garden gooseberry does not appear to thrive in the western district; although the gooseberry, in a wild state, is universally indigenous.

The melon, in its various species, and the vine, may be every where reared with a facility unknown in England. The wild vine, the fruit of which is small, harsh, and unpalatable, abounds throughout the forests.

The various species of plums appear to suffer, to the westward, from too luxurious a growth. But the peach and the vine there seem to have found their congenial climate, and whenever cultivated, flourish abundantly with little care. A superior kind of pears needs introduction. Their cherries also, though abundant where cultivated, are not select. Currants thrive admirably.

Wild strawberries and blackberries are

common in Clearanus; but the real raspberry is rare. A few other berries are found; some plentifully. But the nuts are the pride of the woods. Where you meet the apple, or the plum, in the forests, it is a diminutive, harsh, repulsive fruit. The nuts, on the contrary, seem perfectly at home. They tower, of various kinds, amidst the lofty heads of the trees, and scatter around their treasures, the natural granaries of the squirrel, the hog, and the bear. They are,

The walnut, or black walnut, as it is called, of a peculiar and rather disagreeable flavor.

The white walnut, or butter-nut, and the hickory nut, which much resemble each other, and both of which are excelle t.

The chesnut, equal to that in England.

The filbert, of a good quality.

The beechnut, and some others of an inferior description, a store for quadrupeds.

None of these, I believe, are peculiar to any part of the province; but it is in the western peninsula that they principally abound.

SECT. III.

Sketch of Settlements already made, and of Districts now open and opening for Settlement.

THE settlements already made; divide themselves into two heads, viz. Those which have long existed, or at least for a longer time; and those which have been recently formed.

A similar division will occur in considering those which are now open or opening for settlement; and those which, in every probability, will shortly be opened.

Thus, the settler may be enabled to judge more distinctly of the particular circumstances which might affect his choice. Places long settled are, of course, generally speaking, more improved; but the degree of this improvement is superior, in proportion as they are to the eastward. The immediate conveniences are greater; foreign articles are more

abundant and more cheap, and land only is higher. But, on the other hand, for moderate means, there is generally, in such places, less scope for enterprise, and the prospect of eventual benefit, to such means, is comparatively less.

It may be observed, that the lands now open and opening for settlement, probably offer superior advantages to any which not long hence may be attainable. The occupation of the fronts on the rivers and lakes, already far advanced, will then be completed; and although a vast extent of land, equal perhaps in quality to any in the world, will remain, yet it will be subject to the disadvantage of being removed from the immediate contact of water communication.

To begin from the eastward, in which course the tide of emigration necessarily flows, we may comprise, generally, under the first division, that is, of settlements long made,

The northern skirts of the St. Law-

rence, from Cornwal to Kingston, including both of those places: from Kingston, by the high road, to York, inclusive: from York, round the head of Lake Ontario, by the Niagara river, to Fort Erie; and returning to the road round the head of Lake Ontario, from Dundas, on that road, to Port Talbot. Then, omitting the large intervening space, introduce what is called the new settlement, on the northern shore of the western extremity of Lake Erie; Amherstburgh, or Malden, which borders upon the new settlement; Sandwich and its vicinity; the settlements on the Thames; and the small settlement of Beldoon, lately belonging to Lord Selkirk, who first established it. The western high road also, by Dundas Street, from York to Amherstburgh, where it extends beyond the above-mentioned settlements on the Thames, which form a part of it, may be comprised in this division.

The second division (that is, of settle-

ments recently formed) is of narrower compass; is less continuous, and is more devious in its track.

Its first point may be held to be Perth; (or the Depôt (Depo), as it is familiarly called in the neighbourhood) on the river Radeau. This is of a peculiar character, and has peculiar advantages and disadvantages.

Struck by events of the last war, with the risks incident to the navigation of the head of the St. Lawrence, in case of contest with the United States, it became an anxious object with the government, to provide for the public service another route, more sheltered from those risks: and the result of the research, produced by this desire, was the choice of Perth, as an original port, for the prosecution of the work.

At the distance of about forty miles from Brockville, the nearest and most favorable frontier to it, and far out of the route of common observation, this place

would probably have slumbered unknown, beneath the retired wildness of its native forests for another half century, had not this circumstance called it forth; and its remoteness, even when thus produced, required for it a fostering hand to support what had been founded. The assistance of government was liberally advanced; a fine soil, with a salubrious climate, corroborated the effort; the unusual impulse produced a corresponding effect; and Perth, though commenced but the other day (that is, about four years ago), already assumes the appearance of a flourishing colony. The extension of the settlement is continuing, both towards Kingston and the Ottawas; and the spirit which planned and supports it, sees this great object of public utility, apparently approaching to a favorable conclusion.

The more recent settlement of Richmond on the Ottawas (in furtherance of the route by Perth), is, I believe, of a somewhat similar character.

Westward from Perth, somewhat inclining to the southward, at the distance perhaps of 130 miles (by the road it is a greater distance) lies the Rice Lake. This is the south-eastern extremity of a small chain of lakes, extending from the eastern end of Lake Huron, and communicating with the bay of Quinté by the river Trent. South of it, have lately been formed, and settled as far as local disadvantages would permit, the townships of Cavan and Connaught. These are principally peopled by Irish.

The next point, passing over the intervening space, is the neighbourhood of York. Here, great numbers, within the last two or three years, have been settled; and this section may be extended indefinitely, along the line of communication, by Yonge Street and Lake Simcoe, to Penetangushene Bay, at the eastern extremity of Lake Huron.

After this we have a long interval. Port Talbot on the northern shores of

Lake Erie forms a new department. Its proprietor, Col. Talbot, superintends the settlement of a new road, called Talbot Street, extending from the eastern vicinity of Port Talbot, nearly one hundred miles west. And north of Dundas Street, the London Township, stretching northwardly from the forks of the Thames, has been recently appropriated, under the same superintendance.

Under the second head, the lands now open for settlement are,

The remainder of the Radeau or Perth settlement, and the Richmond settlement, in the line of communication between Kingston and the Ottawas,

The remainders of Cavan and Connaught, near the Rice Lake,

The remainders of Townships near York, and of settlements on the line of communication between York and Lake Huron,

And the remainder of the lands under the superintendance of Col. Talbot, North

of Lake Erie, and in the township of London.

Those which in every probability are now opening, or will soon be opened, are more extensive.

They are, in the line between Kingston and the Ottawas, by Perth and Richmond, such parts as shall be deemed most suitable for completing that line, and are not deeded or reserved:

In the lines between Lake Huron and York by Yonge Street, and between Lake Huron and the Bay of Quinté by the small lakes and the River Trent, such parts as shall be deemed most eligible for the completion of those lines, and are subject to no restriction:

New townships, in the distant neighbourhood of York:

Parts on Dundas Street:

A new road under Col. Talbot's superintendance, parallel with, and north of that lately settled under him, on the northern side of Lake Erie:

Townships on the River Thames, formed out of lands lately purchased from the Indians:

Townships on Big Bear Creek, between the Thames and the St. Clair, similarly formed:

Townships similarly formed, on the eastern banks of the River St. Clair:

And probably, a small township (expected to be purchased from the Indians) near Amherstburgh.

These several anticipated settlements, comprise millions of acres of some of the finest lands, in one of the finest climates in the world.

And here I shall offer some conjectures on the comparative advantages and disadvantages of the above divisions. They are my own conjectures, and would, no doubt, be controverted by many. The event only can fully determine their character.

These opinions are as follow, viz.

That in a general comparison of cli-

mate and soil, with respect to salubrity, the banks of the St. Lawrence from Montreal to Kingston, and the whole of the northern shores of Lake Ontario, together with the opposite district of Niagara, and the high lands about Ancaster, are to be preferred. Here, in my opinion, exists the happiest medium of heat and cold, for health; and vegetation, generally speaking, is abundantly luxuriant. Here also, are the most favourable situations for commerce; and here, the most agreeable scenery.

On the other hand, with a climate also salubrious, though probably less so, the western districts appear to me to have a decided superiority in vegetable productions. They yield in equal abundance every thing which is afforded by other parts of the province; they produce some things with greater luxuriance and certainty; and for some (tobacco, for instance, as an article of commerce) they alone are suitable. The labour and ex-

pence of wintering cattle, though still serious, is less, and an equal product of every kind is reared with somewhat minor toil.

The great cataract of Niagara, however, shuts them out from the sea; and although the intervening distance of land carriage which it produces, be not great (only nine miles), yet it is sufficient, together with the additional distance, to give them a decidedly inferior character in this respect. Canals, no doubt will, ere very long, lower this balance against them; but it will probably never be effaced, until the productions, suitable to their warmer air only, be cultivated to a proportionate extent.

For that vigour of constitution, which to a certain extent, is the concomitant of exertion and of labour, and to which a certain degree of heat seems prejudicial, the climate of the first of these sections, would, in my opinion, be preferable. The human character requires at once, a com-

pulsory call to exertion, and the restriction of that call within moderate limits. If not urged by necessity, it will decline into indolence; if urged too far, it will decay through toil. The medium which it requires, as far as relates to soil and climate, appears to me to exist from Montreal inclusive; westwardly, along the banks of the St. Lawrence and the northern shores of Lake Ontario, to the western limits of the Home and Niagara districts.

Further to the westward, tending, in the course of our settlements, southwardly, this happiest medium appears to me to fail. There is less necessity for labour, and a greater proportion of heat. Emigrants indeed, at first, will here, as elsewhere, always have an excess of labour. But that excess, temporary though it be, is rather prejudicial than useful; and the permanent influence, which would exist when this was past, and which would form an abiding feature of the country,

would, in my opinion, be, a minor degree of that constitutional, indefatigable, and steady vigour, which marks the happiest classes of the human race. I mean the happiest with respect to habitual energy of body and of mind; not, in regard of those enjoyments, which constitute the general idea of happiness, and to which, the westward promises to be most favourable.

SECT. IV.

General Terms on which Settlers are received by the Government; and the usual Extent to which they are provided for.

EMIGRANTS are received as subjects, and are required, before they receive lands, to take the oath of allegiance. They should not expect pecuniary assistance of any kind; neither provisions nor utensils. The magnitude of the national debt, and of the public burthens, forbid their being furnished with any. With themselves rest all the cares and expence of arriving at their several places of destination, and of there providing for themselves. The government can only supply them with land.

The usual quantity lately given has been, one hundred acres to each man arrived at the age of twenty-one, or up-

wards. The choice of the several parts of the province open for location, is commonly allowed, if the means of the individual enable him to proceed at his own expence. But when he has chosen his township, the particular lot which he is to have, is not always optional. In order to concentrate population, and to preserve impartiality, it is often found requisite to proceed by lots, and the person then remains located, on that which he draws.

These terms, however, have not been universal; particularly on Talbot Street, where 200 acres were given, and a free choice allowed. I am not aware whether the same advantages will be continued, on the new parallel street, about to be formed, under the same superintendance.

Superior means of cultivation, displayed to the satisfaction of the council at York, entitle to the expectation of larger grants, in proportion to those means, and within the provincial limit of 1200 acres to any one individual.

A condition attends every grant. It is, that a certain portion of the land shall be cleared and cultivated, and a small log house of certain dimensions built, within a certain time.

This portion is, five acres in the hundred; and the dimensions of the house (I believe) are, eighteen feet by sixteen; to be completed within two years; and in default thereof, the whole to be forfeited. The final right to the land, is not given, till these duties, which are called the settling duties, are fulfilled; and certain fees (amounting to between five and six pounds for 100 acres, but more in proportion for larger quantities) are paid upon receiving the final title or deed or grant from government.

The casually impending forfeiture above-mentioned is never exacted, except in cases of extreme remissness, or of total abandonment.

It is at once apparent, that the above settling duties, are a benefit and not a griev-

ance; and were all men, who seek new lands, inclined to become real settlers on those lands, no necessity could exist for such a clause. But this is, unfortunately, not the case; and here, as in many other particulars, the arm of public authority must interfere to watch over and secure the interests, as well of the individual as of the public.

At the same time, the wisdom of government is displayed in retaining the duty on so small a compass. Were the settlers always unincumbered; or had they means independently to provide for themselves, few of those actually settling, would, in any probability, confine themselves to so small an improvement. But this is by no means the case. They are frequently obliged to spend great part of their time in working for others, in order to obtain the means of subsistence, implements of husbandry, cattle, household utensils, &c.; and hence, they find the completion, even of these moderate duties, sufficiently arduous.

SECT. V.

Particular Difficulties of first Settlement; and local Facilities for overcoming them.

THESE are the concomitants of the circumstances to be encountered, acting upon the nature of such a being as man.

In one view, "a stranger in a foreign clime" should anticipate nothing beyond the fullest compass of his own means. He is unknown—and what may he not be? Suspicion looks upon him, and spontaneously interprets evil—Caution keeps him at a distance—Benevolence has been often deceived, and fears to trust the warmth of her heart, that longs to receive him. Pride, and intolerance, and malice, take offence even at his efforts to serve and to please; and slander spreads her willing wings, fraught with their fabrications. The stranger must be strong, or he may often tremble; and often will

he have to turn from human gall, to the sweetness of Calvary, there to find a spirit that can understand, and there a hope that can cheer him.

In another view, want begets sympathy: and we almost universally find, that hospitality is concomitant with privation. Place a people at their ease; surround them with security and with comfort, and let them possess within themselves all that they chiefly desire; and whatever social or domestic affections or habits may adorn their little circles, the stranger will find a cold heart and an averted eye amongst them. But, let them be themselves struggling for independence or for comfort; place around them the like battle which he is encountering; and make exertion and suffering as essential to them as they are to him, and he will be hailed, in a measure as a brother; and mutual want will be to them a bond of union, and of reciprocal comfort and advantage.

The difficulties to be first encountered

by foreign settlers in Canada (by foreign, I here mean those who come from any distant country, British as well as others) are such as ought to make every stranger pause. They demand the whole energies of our nature to overcome them, and should be contemplated with an enlightened and steady eye before they are confronted.

How many have had cause bitterly to mourn the want of this precaution.

Yet let me not be misunderstood. These difficulties are not peculiar to Canada. They are even less there, I believe, than elsewhere. But they are the inseparable difficulties, to which, in various degrees, all emigrants must be exposed, when they proceed to colonize a new country; and for that purpose, have to rescue it from the barrenness of nature.

The general character and local situation of these lands, are already briefly stated. The following remarks apply to them all.

They are universally in a state of nature; and the almost universal nature of the lands in these provinces, is, to be covered with a thick and stately growth of forest trees, beneath which flourishes a perplexing covert of underwood. This covert is the abode of numerous tribes of herbs, the qualities of which appear to be most highly interesting (particularly in the western districts), though yet but very imperfectly known. Grass is rare, and is of an inferior kind, appearing only in the less shaded intervals. Small natural meadows (or half marshes) of very luxuriant, but very insipid hay, occasionally intervene, and where they are not too swampy, offer to the settler a highly useful supply of winter fodder for his cattle during the first years, before he can supply himself with meadows. But where extensive and swampy, they are unfavorable to health, and should by all means be avoided.

These forests consist of various kinds

of wood; and the description of wood denotes, to a certain degree, the quality of the land.

The oaks and chesnut, generally grow on dry ground; the latter more especially on ridges.

The black oak and chesnut grow on a sandy and poor soil; as do the various species of the pine, including the hemlock.

White and red oak, blended with other woods, bespeak a strong and lasting soil.

Beech and white oak lands seem most favorable for wheat.

The maples and black walnut, particularly the latter, where it grows in large clusters, point out the richest soils; generally low and somewhat damp in a state of nature, but only requiring clearance to become abundantly dry.

Amongst the underwood, the prickly ash and spice-wood, promise the best.

The growth of most of these may be destroyed by what is called girdling them;

that is, by making a double incision all round, quite through the bark, and removing the rim of bark thus cut. The beech, and, I believe, the maples, are exceptions. This method, however, even where the trees yield to it, is not generally advisable; as the decaying branches and trees are apt at times to fall unexpectedly, and many mournful bereavements have been the consequence. Necessity only should ever sanction it.

The oaks, but more particularly the black oak and chesnut, where not much mixed with other wood, have generally the thinnest growth, and may, consequently, be most easily cleared away; but the land on which they thus grow is the least productive. The various species of pine also grow thinly; but the roots are so indestructible, that the preparation of pine land for culture, is, I believe, the most difficult of all.

In a general view, the largest, tallest,

and thickest wood, denotes the most fertile soils.

In every case, however, the settler has to go to the forest, and select for himself, from its damp and gloomy shades, the immediate scene of his exertions. With toil, and subject to privation; that is, with but poor shelter, and poor diet, and destitute of almost every convenience, he must open for himself a place of shelter, and, under mercy, of future comfort and independence. He must first clear away the underwood; he must cut down the thick and lofty trees; he must deprive them, after they are fallen, of their branches; of these, he must separate the more massy from the smaller parts; he must pile together in compact heaps whatever he can lift; he must divide the formidable trunks into moderate lengths (generally of twelve or fourteen feet); he must toilfully burn those heaps after they are sufficiently dry for that purpose;

he must get hauled together, by the help of his neighbours and of cattle, the massy logs which remain; he must have them heaped and burn them. Then may he begin to look forward to a reward.

A harrow amply prepares the ground, thus recently cleared, for an abundant harvest: and all that remains is, to sow, to harrow again, and to fence it, by splitting for that purpose the wood which he has reserved at hand: by getting the wood thus split (into rails as they are called) hauled to the circumference of his field; and by laying it up in the manner, and according to the rules of the country.

To clear a spot and build a cabin, and to clear, prepare, and cultivate, a few acres in this manner, must obviously be, in the first place, a discouraging and an oppressive toil. It daunts many a heart; and it is accompanied with some aggravating, and with some alleviating circumstances.

The place where all this toil must be

encountered is, generally, distant from every market; from every place where provisions of any kind may be procured; and the roads around, if any such exist, are next to impassable. The difficulty of procuring even the most indispensable articles of food, is extreme, the rate is generally high, and the loss of time and of labour great. Truly a man must go to it with a soul prepared to suffer and to persevere.

These are the aggravating circumstances, and they ought to be known without disguise.

The alleviations are, that the original settlers, at least where I have been to the westward, (and I should hope elsewhere) are extremely hospitable and kind. They are as willing to yield as to receive assistance; and an industrious, sober, and good-tempered stranger, may, under mercy, depend upon the most friendly furtherance from them, in his efforts after independence. This disposition in his

neighbours affords the new-comer a vast facility, and is often the means of crowning with success, efforts that were otherwise useless.

Mechanics, particularly carpenters, blacksmiths, and shoemakers, may generally be sure of obtaining employment, with high wages.

SECT. VI.

Prospective Success amply warrants those who are on the Spot in encountering at once the whole Struggle of the Exertion, instead of pursuing the palliative Means which some adopt.

THE preceding section, aims at distinctly displaying the difficulties and hardships which are at first to be encountered. They are weighty, and, it is the particular wish of the writer that they should be estimated at their fullest extent. Nothing, perhaps, tends more ruinously to damp the spirit of exertion and of persevering enterprise, than an exaggerated impression of the advantages or facilities to be expected. We are naturally prone, alike to undue suspicion and to vain confidence. But our confidence once deceived, we aptly rush with displeasure into doubt and depression; and while thus disturbed, the most

obvious truth often seeks to be heard in vain.

The Emigrant, before he starts for Canada, or for any foreign settlement, should strenuously endeavour to obtain the best possible information, respecting the difficulties which he has to encounter. Human nature, a rebellious and ungrateful thing, generally depreciates present blessings and exaggerates future good. The most lovely flowers, even the everlasting flowers of Christian friendship and of Christian love, often lose their fragrance when possessed; and we are capable of glooming amidst the enjoyment of blessings, the bare idea of which is full to us of unutterable sweetness. Thus, future scenes, viewed by us through the same perverse and darkened medium, present prospects of advantage or of joy, which we doatingly cherish, but which, while the prospect is mortal, shall never be realized. How truly, indeed, in the poet's words, doth "distance lend en-

chantment to the view." We travel onward, and discover our delusion, but are deluded still. Instead of profiting by the experience; instead of resting with grateful hearts upon the blessings which we possess, and struggling, with contented and obedient energy, to overcome the difficulties and the disappointments which have encountered us, we are apt to shrink from them with depression and disgust; and with similar lunacy of expectation to that which has already deluded us, but from which we have drawn no improvement, we rush on to new views and to new enterprises, which, as certainly, shall again delude and betray the obstinate extravagance of our expectations.

The author would most earnestly and affectionately offer these considerations to the serious judgment and conscience of every one, who, under feelings of dissatisfaction with his present condition, contemplates a change. Beware, he would exclaim, with what principle you pro-

secute your views; expect many difficulties and depressions, foreseen and unforeseen; commit your ways to the Lord; be grateful and submissive to his common providence; look forward to toil and to exertion; and be prepared for perseverance, whatever obstacles you may encounter, or you will still be disappointed and repine.

But with all these warnings, most serious as they are, he continues to be of opinion, that the prospective advantages of settling in Upper Canada, amply warrant those who are on the spot in encountering at once, the whole stuggle of the exertion, instead of pursuing the palliative means which some adopt.

By those who are on the spot, he means those who have already overcome all the difficulties and expences of the passage, and have arrived at York, (the capital of Upper Canada, between eight and nine hundred miles from the sea,) with their finances not yet exhausted. Between

these and others at a distance, there is a most important difference. Though much remains, still the greatest part of their struggle is overcome. (Here I speak of persons in narrow circumstances; the case is essentially different with those of more enlarged means.) The land, which under mercy is to form their future establishment, is, in a measure, within their reach. The risks and expences of a passage over the ocean; the uncertainties and anxieties of recent arrival in a foreign country; the perplexities of determining upon future plans; the disheartening fact of being still an unsettled and wandering stranger; the trouble, the charge of passing into the interior, and all the delusions which may be encountered on the way, are in great measure past; and all that remains, is to obtain the chosen or allotted portion; to proceed to it without delay; and in the active and persevering use of all the means of Providence and of grace, to struggle through every toil

and every privation, for its redemption from the barren gloom of uncultivated nature! You are then among neighbours, whether you succeed or fail; but under mercy, you cannot fail, if your health be preserved, and you are sober, industrious, and persevering. You are soon surrounded, as it were, with your own people; and the danger, that most hideous danger, of finding yourself destitute upon arriving on a foreign shore, without means to return, and without means to prosecute your journey and your purposes, is no more!

The palliative means which some adopt, in preference to encountering at once the toils and the privations of settling in the above manner, in the forests, is the rent or superintendance of lands not their own; a rent, or superintendance, obtainable on favorable terms in various parts of the country already settled, where the same privations do not exist,

and where, while the immediate toil is less, present comfort is far greater.

People who prefer this plan, may, in almost every part of the country, procure the charge of farms in a state of cultivation, with a log house and barn, provided with implements of husbandry, and moderately stocked with cattle, on condition of yielding one-half of the produce of every kind to the proprietor. The evil is, that they are still labouring on the property of others; and unless, in addition to their own maintenance, they can lay by sufficient eventually to purchase, they are securing no permanent provision for themselves or their families.

The difference is, that whereas those who at once encounter the effort, undergo immediately the severest privations, and the most harassing toils; but, under Providence, have a certain prospect of eventual, and not very distant, independance.

Those who seek for more present comfort, and greater immediate convenience, are absolved from the excess of those privations, and of those toils; but remain, until death, the servants of others, and leave a similar state of dependance to their posterity.

And where (were I to consult my feelings), where, should I say, is the just and vigorous mind, which, provided the comparison be fairly drawn, would not prefer the former? But I know there are minds which would not prefer it, although I believe the comparison to be drawn with simplest fairness. To such then, I would add, that Montreal, in my opinion, and its neighbourhood, probably offer the most favourable situations; but I should regret what I believed to be their delusion; I should excite minds of a different cast to the contest, while, without disguise, I endeavoured to lay open to them, the very desperate struggle which they would at first have to encoun-

ter; and through the privations and sufferings, and hardships of a few short years, I should look forward, with grateful expectation, to the independence that, in my opinion, would be awaiting them.

SECT. VII.

Earnest Warning to Emigrants from Europe.

THE persons to whom I principally address myself under this head, are those of the poorer class, whose pressing necessities urge them to leave their country; but whose finances but ill comport with the delays and expences inseparable from emigration. Others of larger means, form a different class; and the warnings addressed to the former, would generally as little apply to the latter, as the cautions addressed to a man with one hand, would to another, who was blessed with the use of both. The poor man, in common language, may be said to be ruined, if his little resources fail him before he has obtained and reached his lot. The wealthier one suffers an inconvenience; perhaps a serious inconvenience in the

disappointments which cross his way (and we are all apt to expect so blindly and so extravagantly, that we are all exposed to disappointments). But he can still persevere, if he please, though perhaps on an inferior scale; a selection is more within his reach; or, he may turn away, and seek elsewhere, what may appear more concurrent with his purposes.

When lately passing through Montreal (in October, 1819), an elderly man entered a shop where I stood, and asked the shopkeeper for some assistance for his family, which he declared to be large, and to be in a deplorable condition. I learnt that he was a recently arrived emigrant, and accompanied him to his lodgings. There I found his wife, a decent woman, of middle age, extended in a confined room, extremely reduced by a dangerous fever, and surrounded by seven poor little children, three of whom were sick, and all of whom were

helpless. The man, whose serious and affectionate demeanour interested me, had failed in a small business in the south of Ireland. His brother (and he seems to have been a friend as well as a brother), himself in narrow circumstances, still not so much reduced, offered his little store, fifty guineas, which he could contrive, on such a call, to spare, offered it to his distressed relation, either to renew his struggle at home, or to seek for happier circumstances in another country. Emigration to Canada was the choice; and the poor man, after exhausting his little stock, had reached Montreal, just before the beginning of the long and rude winter of that climate, to see his family pining in sickness and in want amongst strangers, while the indispensable attendance which they needed forbade him to engage in work which would necessarily have separated him from them, and at the same time, sent

him, an often rejected beggar, to the cold and foreign hand of charity.

Be it not supposed, from this anecdote, that the inhabitants of Montreal, are cold or uncharitable. No! they are a set of British merchants, and have all the liberality which distinguishes that class. But where is the liberality which can pervade every corner of distress, and apply relief even with its every expansion, to the still more expanded cases of human suffering? It exists not—it cannot exist.

But the case of this poor emigrant and of his afflicted family, is an apposite one, and ought to be a most serious warning to every poor man who desires to leave his own for a foreign country.

He will tell me, and I shall admit, while I mourn over the fact, that in Britain, even with all that the most diffusive system of charity in the world can do, in a society, and under a government, one of the happiest existing, he and his wife

and children may starve, or verge in chillest penury on starvation, although their arms are strong, and their hearts ardent for labour; and he may ask, what worse than this can be endured in a foreign country?

It is worse than this, I would say, to be destitute amongst strangers; in a climate, fine as it is, still not yet assimilated to your constitution: to see your wife, if you have one, deprived of the comforts of an established acquaintance, and she and your children, should you be taken away from them by sickness, destitute of all human countenance or friends. True, there is a Power which watcheth over the fatherless and the widows, and which sayeth, "Commit thy destitute ones to me." But His voice of love is addressed to the sorrows of the afflicted, to cheer the souls of His faithful and His contrite ones; not to encourage the impatience of discontent, or the hasty efforts of inconsiderate enterprise.

Beware, I would say, for my heart has seen, and mourned over the sufferings in America of such as you; of arms as strong as yours, and of tempers as prepared as yours for toil. Oh, beware, nor think lightly of the evil, because it is distant. Accept the warning of one, who calls himself your friend; who contradicts his own interests (or what, in the language of the world, would be called his interests) in thus advising you; for he himself is a settler in Canada, and his temporal advantages are greatly involved in the early peopling and improvement of that country. But, perish such interests for ever, before he become an accomplice in accumulating the poor man's sufferings.

But to those, whose means warrant, and whose resolution is formed, he says, Be pointedly careful how you take your passage in the first place from England. Let it absolutely be, to be landed at all events, under Providence, at Quebec or

Montreal, in Lower Canada. Occasions have occurred, when people have taken passages for Canada, and then been put ashore at intermediate places, whence it was far more difficult to obtain a passage onward, than from England. It should be recollected, that North America is an immense country, exceedingly larger than all Europe; and that it is more necessary to be particular in the place at which you wish to be landed, in going thither, than in coming to Europe, it would be for you to engage to be brought to Liverpool (if you wished to go thither), in order to avoid being taken to the south of France, or to Italy.

And as you value all your future prospects, and those of your family, be temperate in all things.

Remember, further, that in England nothing but domestic or civil discord, can destroy your peace, or interfere with your safety. That, while war stalks over

other nations, and buries their palaces and their cottages in blood, in England the storm growls at a distance, and its fury is kept far away.

But in Canada, this must not be expected to be the case. That country stretches an extensive and very defenceless frontier, over-against a powerful and enterprising rival state; and in case of dissension, would very probably become the theatre of war. Then, instead of the distant report of battles and of slaughter, you would behold their terrors at your door; and your heart would have to tremble for the safety of those beloved and defenceless ones, whom the emergencies of public duty had compelled you, even under such awful circumstances, to leave.

Oh then especially, what refuge, what hope, what comfort would your fears for those beloved ones have, but in the Rock of Ages, propitiated by the blood of Calvary!

To shrink from danger, or from toil and suffering, where duty calls, is to dishonor that precious blood, as much as it is to rush blindly, and discontentedly, and rebelliously, upon them.

SECT. VIII.

Remarks on the Government, on the Laws, and on their Execution.

I NEED not say that the province of Upper Canada is still in its infancy. Like a younger child, it has enjoyed, and still enjoys the protection, while it has conduced but little to the support of government—and that government has been to it, a wise and a benignant one.

Amidst the revolutions of human affairs, whatever future relations may arise between the mother country and this colony, Britain will ever have a large and affecting balance of gratitude due to her from it.

Full of the magnanimity which is beneficent from choice, and inspired with that wisdom which would rather prevent than correct evil, Great Britain gave at an

early period, a free government to the Canadas. She organized it on the happy plan of her own. A lieutenant-governor, the representative of his majesty; a legislative council (emblematic of the house of peers) chosen by the lieutenant-governor for life; and a house of assembly, chosen every four years by the freeholders in their own districts: such as in England the house of commons; with this advantage in favour of Canada, that it has in fact, a much more free and fair representation of the people.

Some are of opinion, that this gift by the British government of a free constitution to the Canadas, was premature! I do not think so. They say, the country afforded not men of talents sufficiently cultivated to fill the important situation of members of the lower house, and that consequently, it could but imperfectly answer its purposes. That it might become, on the one hand, a clog in the machinery; or, on the other, a blind

and servile tool in the hands of government. Allow these objections to be valid, and I shall still think that the gift was a wise one. With Lower Canada I am little acquainted. Their interests, indeed, I know to be the same; and I know that an equally ardent spirit of loyalty pervades both. But still, there is a striking difference between the bulk of the people of the two provinces, in some very important particulars, and this difference may involve arguments and consequences of which I am not aware. But speaking from what I do know, I would say, the people in Upper Canada are free. Emigrants from our own islands, or descended from their neighbours of the northern and eastern provinces of the United States, a knowledge of their social duties and their social rights, was in a manner inherent in them. The imbecility of their infancy, only, could render them inattentive to that knowledge. Long protracted weakness and more immediately urgent cares,

together with the mask so easily imposed for a time by authority, might have lengthened out that inattention. But with each day and each emigrant, its duration would be drawing to a close. The time would come, and could not be very far distant, when the unnecessary degradation, to which they had been subjected, would appear unveiled; and reprobation, suspicion, and resistance, would usurp the places of gratitude, confidence, and obedience. The want of men of talents sufficiently cultivated (if such want have really been) was daily decreasing; (besides, we need not be told, that cultivated powers, by no means secure from corruption). The occasions when the house of assembly, from such want, would be a clog to the machinery, or a blind tool in the hands of government, would be rapidly diminishing; and a vigorous and enlightened people would be growing up, fraught from their infancy, with a knowledge, now developed in them, of their

duties and their rights. They would look up and behold, as they now behold, those rights established and secured on the firmest and fairest basis, by the benignant wisdom of the mother state, which still nourishes them. And whatever disorder, or ambition, or ingratitude, may say, where can be the just and generous spirit, which beholds not that object with admiration, nor cleaves with new zeal, and more lively devotion to that wisdom and that benignity?

I say not, that this colony shall not undergo the same revolution, to which every other preceding colony has sooner or later become subject. These revolutions seem as distinct and as fixed a part of Divine Providence, as the independance of children when arrived at years of maturity: and it is a breach, not an evidence of duty; it is weakness, not wisdom, which would attempt to conceal (what never can be efficiently concealed) from others or itself, this fact.

"Yet against that revolution, whenever, if ever, it arise, Great Britain appears to me, by this wise and benignant gift, to have provided more effectually, than would have been possible by any other means. She has thereby obviated some of the most prominent and alarming points of discordant contact; and, in every sphere of life, it is in proportion to the removal of such points, that there exists a probability of concord. She has thereby thrown around her, a radiance of magnanimity, which must ever beat with decisive effect, upon every just and generous bosom. In the fluctuations of years, she may cease to be magnanimous, and Upper Canada may cease to be dependant and to be grateful. But memory will still hold sacred, excellence though it may be departed; and grateful affection will mourn, with undying tenderness, over a beneficence which so long nourished it in its helpless state.

"Some are of opinion, that as the supreme

government freely gave this constitution to Canada, it may revoke it at its option. I do not think so. A wise and magnanimous gift, once given, is given for ever: baseness and folly, only, could wish to resume it; but baseness and folly have no right to undo the work of magnanimity and wisdom. Great Britain has given Canada nothing but her rights: she gave them nobly, and therefore deserves to be admired and loved by those who enjoy the gift. But she has no right to withdraw what she has fully given, and what she had no right eventually to withhold. A British subject may now reside in Britain or in Canada, and rejoice with gratitude that he is an equal member of the noblest state on earth. But withdraw this right from Canada, and there he can no longer feel himself a Briton in those things in which consists the beauty of that title. He must then (unless branded with the effrontery which glories in its shame) blush and turn away from the free glance of his

neighbours, which of late he could meet with conscious (not presumptuous) superiority; or be silent after acknowledging his comparative degradation.

Shall I be told, that in thus asserting the right of the Canadas, as British provinces, to a free government, such as that so nobly given to them; and in stating the inevitable independance of its parent state, to which every prosperous colony, in the common course of Providence, hath hitherto eventually attained, I am nurturing disorder, or advocating rebellion? The man who would say so, I reply, is as ignorant of human nature as he is of me. It needs no prophet to tell what every age has evidenced, and what the undeniable properties of the human character unavoidably produce. A *free* people, the nursling of a nation, the glory of which is its freedom, necessarily seeks a participation in that glorious privilege; not because an individual points it out to them, but because such is the inseparable ten-

dency of their own natures: and that same energy of character, which at first asserted its freedom, as inevitably, at a subsequent period, asserts its independance. The extent of human subordination is limited. In families (and therein dwelleth, when not abused, the most tender and sacred bond of nature) the child gathers round him, as he advances in life, new duties, new connexions, new principles; and as these are established, he is necessarily detached from the parent, and enters upon a different sphere. As much and as constantly, in the common course of Providence (and from the same common properties of our nature), are the growth and consequent separation of colonies. After a certain progress, the nursling has attained a new range of responsibilities and wants, of interests and cares; new duties and new affections arise. The parent state, by a magnanimity, such as that of Great Britain, in these instances, may protract that period, by engaging on

its side the more lively and generous affections; or, if it do not protract, may establish in the heart of that separation, a basis of admiring gratitude and love, a bond more noble and more lasting, than the most energetic exertion of power could ever produce, and free from the anxieties, and suspicions, and convulsions, incident to that exertion. But it needs no prophet to tell a people this—universal history teaches it. Every man's own heart, generally speaking, when placed in those circumstances, and arrived at that stage, dictates it to him. Efforts to hoodwink, or to quell, tend to awaken it. Oppress it, and you give it a mightier spring. Weakness or vice only wish to conceal their capacities from an enemy. Fondness, not love, averts the truth from its friends, or seeks to lull itself and them into a proud and hollow security. But strength and wisdom desire to be known as they are, on a basis which can support, not which is preparing to crumble be-

neath them; and the genuine voice of friendship is faithful and sincere, knowing, that that only permanently flourishes, or ought to flourish, which hath justice and truth, not policy, for its basis. But this is not, because an individual says so; but because such is the established course of the unsearchable providence of God.

Thus far had I written before I reached England. On my journey to the sea, from the upper province, I heard with alarm and affliction of the disorders at home, and my steps were hastened, and my heart throbbed for my country, and my arm (little as it was) longed to be raised in defence of her august authorities. But the term "radical" had not yet reached my ear; and a happy veil was spread over my eyes.

Terms are exceedingly apt to be abused, and very often, the crowd of imaginations conjured up by a single word, distorts the judgment, and smothers for the time all the nobler and gentler

charities of the heart. This, I am persuaded (amidst the flood of benevolence which is so delightfully evinced in other particulars), is lamentably the case with the word in question. Where I hear it used, it is generally with a sneer of contempt and defiance; and against whom? Omitting a very inferior number of prominent wretches (whose guilt cannot be too severely reprobated), against a multitude of poor, deluded, half-starved creatures, whose ignorance and whose necessities have hurried them into crime! Ought not candor to raise her voice in palliation of their enormities, while the lawful powers of the state watch, and provide for the public safety? Ought not the pang, with which pity beholds their extended distress, flush her cheek with tenderness, not sit upon her lip in mocking? Ought not our tears to fall, not our looks of pride arise, while we use a word, the signification of which involves a compass of guilt and of misery, encir-

cling so many thousands of our suffering fellow creatures?

Or, admit their guilt to be as portentous as any shadow of evidence hath hitherto attempted to assert it,

What, shall a worm, a sinner, himself with uncertain feet standing on the slippery precipice of time, while the huge abyss of eternity, replete to the rebel with horror, is tumbling beneath him; shall he dare to taunt the sufferings, because a deeper shade of social guilt invests them, of his fellow sinner, tottering like him on the same eventful precipice? Or, while in the bounteous providence of God, the broad shield of order and of safety is strengthened around him, shall he think, without a fellow feeling awakening all his softer energies, of the brother worm, whose crimes, or whose necessities, threaten to separate him from man, as they appear to have separated him from God?

Oh, when from the bosom of affluence

and ease, which more than any difference in themselves, have sheltered their votaries from equal crime: When I hear the taunting reproach conveyed by this unhappy term, and observe the cold unthinking carelessness of their unhappy fellow wanderers, with which it is apparently accompanied, my heart shudders to think that such is its nature, and sickens at finding so much of the same blended obduracy and presumption in itself. Then would it exclaim—

"When I think o' this warld's pelf,
"An' a' its little, worthless views o' self,
"And how a brother's woe is by the warld forgot,
"May the shame fa' the gear and the blathrie o' it."

Or, assuming a higher strain, poorly as my own life exemplifies it, I would point to the love of the Gospel, and ask those taunters, how it consists with the charities due from one worm to another, or with the sympathies incumbent upon

sinners for whom, in a general sense, Christ equally died, to smile at, or reproach, the crimes or sufferings of each other?

But this is a digression. I must conclude it.

Perhaps in reviewing the sentiments, above, as dutifully as they are fearlessly expressed, that obnoxious term may be applied to me. If so, and it signify a factious or a repining or a lawless spirit, I can only smile at, and commiserate the mistake; nor would it affect me with wonder; for already have I experienced imputations equally false, equally absurd, and equally destitute of every trace of proof. But if it denote that frame of principle and of feeling, under which the present royal family hold the British sceptre (and ever on such grounds may they hold it); under which, Britain hath so long been the centre of political wisdom and of political freedom to the world: if it denote that state of mind,

which reprobates despotism as much as anarchy; and would rejoice equally, to shed its blood, in defence of the constitution and of the laws, whether attacked by a ferocious rabble, or by a horde, equally ferocious, of mercenary soldiers: if it bespeak that mind, which merges not the love of order and of subordination, in adulation and servility; nor the love of freedom in licentiousness: if it imply, the devotion of the heart to justice and to law, not to power, and to the sacred call of duty (however reviled and falsified) rather than to favour and applause, (and in its common application it seems susceptible of all these meanings)—then, I hail the term as a badge of the brightest honour, and blush only, that I so little merit it.

Two evils impend perpetually over society. The equally absurd and destructive presumption in either party, that with it alone, dwell wisdom and uprightness. Hence, we find rulers eager to re-

press evil, but unconscious of the evils which dwell in the very heart of their efforts: and subordinates, eager to restrain authority within its proper bounds, but blind to the destructive nature of the means which they adopt. It appears to me equally unhappy and portentous, when either of these classes of *radical* error, obtains a settled ascendency. In their mutual counteraction, with somewhat of an equal force, the public safety appears to me essentially to consist; and whether I beheld the ministry of this country, absolute in the suppression of every direct and decided, though lawful and duteous attempt at reformation; or the rabble victorious in the career of such demagogues as Cobbett and Hunt, I should equally mourn the departure of the glory of my country. The name, the trappings, the form might remain; but the spirit would be no more.

To return.

The lieutenant-governor of the Upper

province, is subordinate in etiquette and in- emergence, to the governor-general, who resides in Quebec. But no interference exists in merely provincial concerns. He is chosen by his Majesty in council, and resides at York, the capital of the province.

The legislative council, or upper house, is chosen for life; its members being incapable of dismissal without sufficient cause lawfully established. They have the title of honorable, and their number, I believe, is indefinite. The chief justice and the head chaplain for the time being, are members by virtue of their offices.

The commons house of assembly, consisting of a prescribed number, is chosen every four years by the freeholders, in their own counties. It has the same constitutional powers as the House of Commons in England; and is convened, prorogued, and dissolved similarly. Its members receive an allowance of two dol-

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lars per day, for every day they serve in attendance upon the house. York is, of course, the place of their meeting.

Being a natural born subject, or having taken the oath of allegiance, and resided a certain number of years in the province, together with the possession of a certain freehold property of a fixed moderate extent, are the requisites for offering to become a representative.

The laws are the laws of England, with a few provincial variations, and the method of administering them, nearly the same.

At York (the capital), is the supreme court, consisting of a chief and two minor judges. These three traverse the three circuits into which the province is divided, viz. the Eastern, the Home, and the Western, in rotation; holding their assizes at Brockville, Niagara, and Sandwich, in the autumn yearly.

Besides these, in each district, there is a district court, which sits quarterly, the

day following the breaking up of the general quarterly sessions, and determines all minor civil suits.

The general quarterly sessions are the same as in England, and meet early in April, July, October, and January.

The magistrates or justices of the peace, and the various other parish or town officers are the same as in England; and are equally invested with the authority to correct, and equally inattentive to the sacred duty of correcting, the common vices of drunkenness, profaneness, and sabbath-breaking, which distort and afflict society.

As far as this remissness, which is every where a general feature of the human character, permits, and where those common principles of corruption, which are every where inherent in human society, interfere not, the administration of the laws decidedly partakes of the general excellency of the laws themselves. Justice may be said to pervade the province.

A Canadian is free, in one of the fairest and happiest meanings of that term. He need fear no evil, to the correction of which human laws can reach, unless he himself provoke, and the public good require it. Alas! that some of the most grievous and loathsome of all oppressions, should be out of the reach of human law! With what horrid effrontery of blended arrogance and falsehood do the oppressors then conduct themselves! But this is not peculiar to Canada; nay, I believe, that it exists there far less than in Britain. A Canadian, with some few exceptions, is free, except in so far as he makes himself a slave; and no human institutions, however excellent, can break that bondage which the heart loves: enfranchisement from it, is the work of sovereign grace alone. Oh, that men would therefore go to the *Mighty* for succour; and turn their wrath upon themselves, whence in general flow their real grievances; instead of

venting their spleen upon others, and aggravating their calamities by political, or social, or domestic discontents, and wraths, and repinings!

"How few of all the ills that men endure,
"Are those which kings or rulers cause or cure."

SECT. IX.

Religion, Churches, Clergy.

If by religion, we mean, the christian religion, that pure and living faith, which, through grace, makes of man a new creature, and turns all the energies of his being, in their main tendency, to the glory of that God, whom by nature he forgets and dishonors; in Upper Canada, as elsewhere, it is rare. Religion in its externals too; an image arrayed in many forms of apparent beauty, though an image still, and no more to be compared to its prototype, than human is to heavenly workmanship; religion, even in this degraded shape, which in many other places is so brightly flourishing, is not common in Upper Canada. Still, religion perhaps, may not be much more deficient there than elsewhere.

I mean not to insinuate that, in my opinion, the externals of religion are valueless, or may safely be disregarded. I do not think so. Forms where concurrent with the spirit of what is good, are highly important; and every man who knows any thing truly of human nature, and who values his own happiness and that of others, must in such connexion, respect and love them. But the misfortune is, that the forms, through the deadly corruption of our common natures (combining with the power of Satan), usurp in general the place of the spirit, and thus, the ornaments and aids of holiness, become the trammels of perdition. Because the form is present, the departure of the spirit is overlooked; art usurps the place of simplicity; licentiousness on the one hand, with intolerance and malignity on the other, of candor; falsehood sits in the place of truth; and the vulture eye of superstition, under a thousand aspects, is mistaken for the eagle glance of chris-

tianity: policy is there, not wisdom; and the lamb and the dove are departed. It is then that forms lose the character of usefulness and of beauty, which, under happier circumstances, had adorned them; and while they proclaim aloud the name of religion, and frown in all the bitternesses of unregenerate nature upon every dissenting opinion, rear and establish, one of the most formidable of all barriers to the truth which they have falsified, and to the spiritual worship, which they have converted into an idolatry of their own framing. Religion, I say, may not perhaps be more deficient in Upper Canada, where such forms are generally wanting, than in other places, where they flourish under the most inviting colours, and graced with sanctions apparently the most august.

The British government, on this subject, may be said to have displayed an extravagant, though a random liberality. They have reserved a large proportion

of all the lands in the province for the support of the established church. A proportion (large as it is) hitherto as fruitless of good, as it appears to me to threaten eventually to become prolific of evil.

Under this system, prodigally liberal as it appears, religion both in its spirit and in its forms hath hitherto languished. Itself a wilderness, and expanded amidst a wilderness still more expansive, to the improvement of which it is a formidable barrier, this reserve has yielded but little; nor, in proportion to the spiritual wants of the province, can it be expected very early to prove much more productive. A period, no doubt, will arrive, and perhaps it may not be remote, when its produce will supply the happiest medium, and churches be built out of its revenues, and clergymen supported in that sober and decent style of independance, which is most favourable to their comfort and to their usefulness. But pass this time—

look forward—leave these reserves still entire, and exclusively appropriated to the support of the single church of the establishment, and a new scene of priestly wealth, and of priestly pride, and of priestly policy is opened—the spiritual puts on the secular character—God's real worship languishes beneath it; and luxury and penury combining in their extremes, bloat and starve anew his church.

But this is speculation. The existing fact is, that although some recent improvements have been made, the church of Christ has deplorably languished, and still deplorably languishes in Upper Canada. I shall not attempt to trace the causes. It would be an invidious and a useless task, and I decline it. In what I have said or shall say, I utterly deny every acrimonious or party feeling. I decidedly profess the most duteous regard for all the charities of society; and where I take upon myself to censure, it is in love, not in railing;—with regret, not

with reproach. It is with a deep and abiding sense of my own guilt and folly, and an earnest wish, that with the guilt and folly of others they may be vanquished. Yet with christian freedom, I speak here on public grounds, fearing no man's frown, and desiring no man's favor, but as my life may commend me to his conscience, in the sight of God.

There are at present in Upper Canada, twelve or fifteen clergymen of the established church, and not quite so many churches. These are supported partly by the government and partly by the Society for propagating the Gospel. I need not add (stationary as they are, or at least confined to narrow circuits) how totally insufficient such a provision must be, for the spiritual wants of a secluded population, scattered over a frontier of nearly one thousand miles. To the mass of the people, it is almost as nothing.

Yet the province has not been left entirely thus destitute. The spirit of the

establishment seems improving; and the Baptists, Methodists, and Presbyterians, have concurred, in keeping alive in it, the worship of God. Of these, the most active and the most successful, are the Methodists.

With that name, I see the sneer, the smile of odium which arises; but I commiserate and pass it by. Let those who deride the efforts of that people, go and investigate the genuine fruits of their labours, not derive them from presumptuous and ignorant theory; neither from the abuses, however shocking, which have been committed, until they can demonstrate, that what is good, ceases to be so because abused. Or until they are willing either to admit that there is no virtue in themselves, because (perhaps they will allow) they themselves *sometimes* fail; or that they are hypocrites, because there is not a perfect consistency between their conducts and their professions.

The fruits of the labours of the Me-

thodists are striking in Upper Canada. I have, indeed, there as elsewhere, heard the most absurd and most disgusting stories concerning them; but my own observation is that on which I judge. I am not of their persuasion; and think several of their principles decidedly erroneous; but I believe them, in the most essential particulars, to be correct; and with respect to the results of their efforts, I cannot deny the clearest evidence of my senses. Where drunkenness, Sabbath-breaking, and profaneness reigned, sobriety, attention to the holy day, and seriousness have arisen. Little congregations have been formed, and exist extensively, where holiness and devotion (however abused by false professors) grace the exterior, at least, with propriety, and I doubt not, flourish sweetly in many a regenerate bosom. They have evidently been (and in a very extensive degree) the ministers of God to the people for good. They pervade, more or less, almost every part

of the province; and they are going on, I trust, to thrive in the power and spirit of the Lord.

The Baptist ministry is more confined, and far less energetic; but in their narrower sphere, they appear to me more spiritual and more scriptural; and the tone of character, produced under their preaching, is more interesting to me, and as far as I can judge, more sound. I can only lament the contracted circuit of their means and of their efforts.

It has not come within my sphere to observe the course of the Presbyterian branch. But so happy is the influence of the Methodists and Baptists in my neighbourhood (Western District, Upper Canada), that many of the late emigrants from the north of England, have expressed to me their surprise and their joy, at finding a people of God (few as indeed perhaps the genuine members are), and small societies established for His worship, so far away amongst the woods.

A church-building spirit has been increasing of late in the province, and has been greatly aided by the ministers of the establishment, as well as by the Society for propagating the Gospel, and by a fund raised some time ago, in this country, for that purpose, by the Honourable and Rev. C. Stuart. It betokens good, though it is not devoid of its dangers. Young men are also beginning to be educated at York for the established church, and some of the most forward have been lately ordained. But the prospects of free religion, that is of Christianity, are still here, as elsewhere, wavering. There is all to hope and all to fear.

The author is commissioned to solicit subscriptions in England for the completion of a church of the establishment, now building (by subscription) at Amherstburgh; and for another of the same order, in the neighbouring township of Colchester. And he would be happy to be made the medium of assisting the Bap-

tists and the Methodists of Amherstburgh and its neighbourhood, in each erecting at that place a house of worship for their respective congregations.

If it should suit any to entrust him with subscriptions for these purposes, he is open to reference or inquiry, at No. 8, Curzon-street, Mayfair, London; and he particularly requests, that the most explicit directions may accompany every aid, which may be entrusted to his care.

Perhaps it may be right to add, in this place, that the Baptist and Methodist churches above-mentioned, are branches from the United States of America; and that a disloyal influence is sometimes imputed to them. But my own observation persuades me that this is an error; I believe them to be servants of God, and that no subjects can exist more loyal than the general members of their congregations; while, in the fact of their being labourers for our good from a foreign land, I can only see the greater cause towards them

for grateful affection. In witnessing the fruits of their preaching we ought to be inspired with confidence rather than with suspicion: and amidst the stormy throng of discordant and fiery principles, which are engendered by mutual ambition, intolerance, and pride, we ought to hail with thankfulness and affection, this dawn of a happier spirit and of a happier day: glad, and grateful to acknowledge to the sole Author of all good, that to those who were our enemies, we owe some of the noblest and happiest offices of friendship.

Let it not be here understood, that I wish to become the medium of procuring subscriptions in England, for the erection in Upper Canada, of places of worship *exclusively* appropriated to the use of the Baptist and Methodist ministers from the United States. This were, indeed, revolting to my every emotion. I warmly feel and willingly acknowledge the affectionate debt of gratitude, which, in my opinion, this province owes them; yet I

experience with livelier impulse, the stricter and still more pleasing attachment, which binds me to my own people. But, while in the work of God, I can admit no difference of nations; in my national and domestic capacity, I should indeed be humbled, and mourn, were Great Britain excluded from pre-eminent participation in every effort of excellence and in every labour of love. A participation which distinguishes her, unspeakably more than all her wealth and all her glory. These are but evanescent ornaments, stained in their very meridian with many a blot. The other, a wreath of genuine loveliness, which shall adorn her remembrance for ever.

Religious toleration, that noblest mark of political wisdom, flourishes and promises still more to flourish in this province. The mists of presumption, of superstition, and of intolerance, which remain, seem to be dissipating; and it may be hoped, that after a few expiring struggles (for

falsehood, pride, and intolerance, always struggle before they fly) the liberty of the Gospel, in allowing every man the undisturbed possession of his own conscience, on the infallible basis of the undoubted Word of God (in contra-distinction to all human inferences and to all human presumptions) shall entirely prevail.

SECT. X.

State of Society.—Schools.

THE state of society in Upper Canada, especially to a European, is not attractive. To the spiritual mind, it offers little spirituality—(but where, alas, shall we find more!) To the votaries of politeness and etiquette, little of that glare of studied polish, which is so often, so arrogantly, so blindly, and so ruinously set up in place of the great principle of christian love, of which it is so deplorable an imitator. The Canadian society has rather roughness than simplicity of manners; and scarcely presents a trace of that truly refined, that nobly cultivated, and that spiritually improved tone of conversation and deportment, which, even in the most highly polished circles, and amidst all

the inflations of real or imagined superiority, is so rarely to be found.

Yet the state of society in Upper Canada, is not without its advantages. It is adapted to the condition of the country, and is consistent with the circumstances of which it forms a part.

Its general characteristics may be said to be, in the higher classes, a similar etiquette to that established at home, with a minor redundancy of polish, and minor extravagance; and in the lower, a somewhat coarser simplicity. As far as I have seen the people, they appear to me, fully as moral as any other that I know, with as much mutual kindness amongst themselves, and more than commonly hospitable to strangers. They seem to me rather inclined to seriousness than to levity, and to need only the advantages of pious instruction and of pious example, to become, under grace, one of the most valuable people upon the earth.

Their habits are in general moderately

industrious, frugal, and benevolent. Their amusements, of course, are unhappily like those of the world. Horse-racing, betting shooting; and where leisure abounds, idle conversation, balls, cards, and the theatre, &c. Yet I have observed with pleasure, a somewhat more domestic tone amongst their women; and it has amply compensated to me, for the absence of that greater degree of polish, which at once adorns and disgraces the general mass of our European ladies. But the passion for that polish, corroborated as it is by all the vanities, as cultivation developes them, of our nature, is afloat. It is tending rapidly to displace the remaining and superior charms of that simplicity; and threatens ere long, to render as irrelevant to Upper Canada, as it is to most other places, that beautiful sentiment of Goldsmith:—

"More dear to me, congenial to my heart,
"One native charm, than all the gloss of art."

Alas, how little do those, whom, with such peculiarly delightful delicacy of feeling, and with such sweetness of expression, our christian poet, Cowper, declares "men were born to please," how little, even while they refine our roughnesses and soothe our cares, do they remember the injunction to them of Him who loved them infinitely above all mortal love, and in obedience to whose gracious dictates consist all their, and all our happiness.

"That women adorn themselves in "modest apparel, with shamefacedness "and sobriety. Not with broidered (or "plaited) hair, or gold, or pearls, or costly "array."

And again,

"Whose adorning, let it not be that "outward adorning of plaiting the hair, "and wearing of gold and putting on of "apparel.

"But let it be, the hidden man of the "heart, in that which is not corruptible,

"even the ornament of a meek and quiet "spirit, which, in the sight of God, is of "great price."

The subject I know is a delicate one; and its discussion, like every other unfashionable discussion, will of course be spurned. Its delicacy I respect; its spurning, I despise or commiserate. But its delicacy, together with the lovely crowd of pure, and tender, and sacred feelings which surround it, call for its discussion.

A stranger, little cultivated and little known; the scorn of those redundant refinements which I deplore, I raise not my hopes to curb (though delightful indeed were to me the hopes of curbing) the glaring inconsistencies of European female dress. An emigrant myself, unadorned with any of those things which attract the admiration of the world, and depreciated by much of that which draws down its contempt or aversion, I shrink with a mournful sense of my own defici-

encies, from an effort so apparently beyond my sphere. Let the presumptions of fashion and of superior refinement pass me by. I am content to be covered with their contempt; or if it affect me, it is with grief of heart for them. And oh! when I think of the many noble and beauteous qualities, and of the capacities of excellence which dwell there, while my heart is alive to the indescribable attractions of that holy and ethereal tenderness which is spontaneously called forth by female loveliness, well might that struggling heart be sad even to agony! But to my future countrywomen, the females of Upper Canada, I would turn, undepressed by this acknowledged inferiority in accomplishments, which, at the same time that they substitute the "gloss of art," for the "sweetness of nature," repel the simple efforts of unfashionable truth and of unadorned affection, and to them I would exclaim, "O ye, so graci-"ously formed to soften and to elevate, to

" purify and to give us strength; on
" whom we wait for some of our sweetest
" and holiest enjoyments; whose glance
" is so capable of filling us with despair,
" or of firing us with unconquerable re-
" solution! Watch, by all that is lovely
" in yourselves; by all your own hopes
" of salvation; for the sake of the pre-
" cious blood of Christ; by all our mutual
" responsibilities (vast and sacred as they
" are), and by all the tenderness which
" you owe us—Oh! watch, while still not
" engulphed by them, against the delu-
" sions of the destructive vortex, which
" seems to slumber while it is raging be-
" fore you. Believe not, that because
" modesty is consistent with exposure, ex-
" posure can be consistent with feminine
" delicacy. The Spartan ladies were
" probably as modest as any that have
" ever existed. But, who will pretend
" that their want of clothing was consist-
" ent with the delicacy of a modest wo-
" man; and why should a similar want,

"more seducing because less rude, be "esteemed more consistent with that "same delicacy? Absolute exposure dis-"gusts; a studied and refined exposure "attracts; but it attracts only to betray. "Men were made to be your protectors "by their energy and strength; and "when they betray that trust, they are "villains and cowards; cowards I mean, "not by the want of animal courage; for "that kind of courage is often concur-"rent with the most enormous baseness; "but by the want of that glorious kind "of courage, which enables the soul, "through grace, to be firm to its duty, "in defiance of every temptation, and of "all the ragings of its own corruptions. "Women were made to be our protec-"tors by their delicacy, and modesty, and "sweetness; by attracting us to all gen-"tleness, and holiness, and truth. Of "these things, in relation to our present "subject, the passages above-quoted, are "the scriptural criterion; and when wo-

" men abandon those things, or in propor-
" tion as they abandon them (for few aban-
" don them altogether), they are traitors
" to their own souls and ours. If you wish
" for us as deceivers, betrayed ourselves,
" and eager to betray, the arts of dress be-
" come you (only remember in the mean-
" time what your God says), and that de-
" gree of studied and refined exposure,
" which, after exciting the imagination, ac-
" cumulates the excitement by the partial
" concealments which remain, promises
" most success to your purposes. But if
" ye wish for us as friends and protectors ;
" as helps-meet to you in the glorious
" struggle of eternity ; as beset with the
" same dangers, and in search of the same
" means of rescue, and clinging to the same
" cross; oh then, shun them, as ye would
" shun what hurls defiance at your God,
" and contempt upon your Saviour, and
" despite to the eternal Spirit of truth
" and love ; and in your own way, and in
" that of your poor fellow-traveller man,

"a snare of ruin! Oh then, abide by the "words of the Spirit of holiness and life, "and continue to adorn yourselves in "modest apparel, with shamefacedness "and sobriety."

And here, I would pause a moment to offer my ideas on the degree of deference due by us to the passing habits of the society of which we are members, or of which, for the time being, we form a part.

The argument is (and the most respectable authorities advance it), that in what are called non-essentials; that is where there is neither vice nor virtue in the act, it is our duty to conform to the habits around us, whatever (within this limit) those habits may be.

Now, why do I wish to controvert this position?

If I mistake not myself, it is because it appears to me remarkably erroneous, especially as applied to such a creature as man; and because I think I see, in glaring characters around me, the

mournful proof of its pernicious tendencies. If, as has been supposed, pride be my motive, I trust the Lord will not leave me unhumbled; and I beseech those whom I contradict, to believe, that, however decided my language may be, I desire to argue with them in love, for our mutual edification; not for the base and pernicious purpose of setting up my opinions above theirs.

Now, in the same manner that we find the doctrine of expediency set up as the rule of politics*, because it undeniably is wisdom to adapt the measure to the emergency (forgetting that to do this, consistently with the position, infinite or perfect wisdom is necessary), so, we find that the above assertion is confidently acted upon, although hardly any thing is more indefinable than the correct boundary of those non-essential things; and al-

* See Paley's Moral Philosophy, and its antidote, Gisborne's Moral Philosophy.

though, if habit and opinion did not blind to the deplorable errors produced, before all our eyes, by that opinion, it could not (in my opinion) be tolerated for a moment, by thousands who are now its ardent advocates.

Thus we find the English gaping with the most idle astonishment, and often with the intolerant rudeness of that contraction of mind which would compel compliance with all its own little ways:— We find them gaping, I say, at every thing which is out of their own routine, and ready to laugh a man to scorn, because he has a different covering to his head, or a differently coloured coat, from any, to which, in their own contracted range, they have been accustomed. To strangers, they often appear like a set of ill-mannered clowns, whose ideas had never risen above their own localities.

But this argument rests, I shall assume, chiefly on two things. First, habit

or public opinion; and, secondly, upon its own intrinsic value.

First, then, what respect do we owe to habit or public opinion?

What is habit, or public opinion? That is, what is it, in relation to such beings as we are? What it would be in relation to perfectly wise and holy beings, we may guess. But this has nothing to do with us. It will not be contended, I suppose, that we are perfectly wise and holy; or, at least, those with whom I now argue, will be as willing to leave me out of the cluster, as I am to avow that that beauteous character relates not to me.

It is the habit or public opinion of a mass of fallen creatures, who acknowledge themselves "born in sin and the children of wrath;" whose wisdom, God declares to be foolishness; and whose natural minds are at enmity with him who made and who alone preserves them! It is the

habit of a multitude of sinners, who neutralize or reject the cross of Christ! It may be most truly said in a general sense, that each individual of this multitude is equally a sinner, and therefore can claim no pre-eminence of judgment—Certainly! But will this prove, that, because one man is a sinner, it is his duty to submit to the general opinions or habits of a mixed multitude of other sinners like himself? As certainly not, in my opinion, unless it can be proved, that we better support the duties of immortal and accountable beings, by delivering up ourselves blindfold to others, than by seeking to act in the sight of God for ourselves.

I hope I need not here recal, that I speak in relation only to matters of opinion, not of law.

But it may be said that expediency or convenience require our submission to the habits around us. Now, what kind of an argument is this? It is one, the foundation of which, are our selfish propensi-

ties. In order to avoid the causeless suspicions, or the averted regards, or the vacant gaze, or the intolerant sneer of others, we must, in things, which by the very terms of the argument are non-essential, conform to their ways. That is, we must seek to propitiate that part of their attention which is destitute of all real value, or to avoid that part of their aversion which is only a reproach to themselves, by a submission which nothing dictates but our own selfishness. Or, with our efforts to serve God, we must blend an effort to please the caprices of man. Or, "whatever we do in word, or in "thought, or in deed," we must not seek to do all to the glory of God; but we must also pamper the intolerant and contracted prejudices of worms like ourselves, from motives of personal interest or convenience. Oh, if my soul fail me not, first let me sink overwhelmed by the torrent of that intolerance!

Or, admit that it were true, that in

things neither virtuous nor vicious, it was our duty to submit to the habits around us, and what should we learn? That the position was deplorably indefinite! What things are those, which are neither virtuous nor vicious? Cowper's tale of the Mahomedan and the Hog might answer! They are every thing, which the self-willed ingenuity of man may please to defend or to sanction. Thus we find that "innocent amusements and modest de-"corations," in the mouths of their various votaries, are of all orders, and comprise within their *liberal* sphere, luxury and revelling, and levity and nakedness. But, is a principle directly conducive to such fruits as these, to be followed and defended by those for whom Christ died?

To be "all things with all men," is a divine dictate, and therefore to be received with reverence. But it requires regeneration to apply it. And we do not find our great Exemplar using it for his own convenience, or for the present

gratification of others; but for their edification in the spirit and the paths of God. Let those who have been renewed and gifted with power by him, be in Rome, what Rome demands. But let feebler men look to themselves, lest the current which they enter, sweep them to perdition. The attempt, by countenancing evil, to overcome it, is always unsafe, and frequently destructive. God requires from us particularly our own improvement; and we seldom are in greater danger, or more wrong the spirit of Christ, than when, from whatever motives, we adopt habits or sentiments which are hostile to it. For one, who in pursuit of this principle hath been saved, a thousand, I fear, have conduced to their own ruin and to that of others.

The old saying, that "the voice of the "people is the voice of God," is wonderful indeed in the mouths of those, who have been told by God, that the human heart, from which that voice proceeds, is "de-

"ceitful above all things, and desperately "wicked;" or mournfully corroborates the fact, of the amazing darkness and corruption of that heart.

2. What is the intrinsic value of this position?

The position is, that in non-essentials, or in things neither virtuous nor vicious in themselves, it is our duty to follow the habits around us. But is not the baseness and falsehood of this principle evident on its very face? Base, because it seeks blindly to subject us, in one department of our lives at least, to the passing caprices of others; and false, because it sets up things, which it declares to be non-essential, as essential, or as matter of duty. This is not what fallen creatures need. We have already too many earthen pillows. We require to be sent to the word of God, which alone (amongst sensible things) to us, is infallible truth; not to the incoherent, contradictory, and fluctuating caprices of sinners like ourselves.

We require to remember, that under God, we are awfully accountable for our own souls; that there is but one Mediator! and that if the holiness and merits of others cannot (as we know they cannot) save us, how much less can the absurd and chaotic habits of fellow worms avail, to answer for us at the great and terrible day of the Lord!

Some, I know, of the excellent ones of the earth, follow this presumption, because they think they may best glorify God and serve sinners, in that manner. I deny not the power of grace, which can work all miracles. But, in general, I can only mourn over it, as a trace which recals their mortality. It is, in my opinion, directly doing evil that good may come; or, in other words, it is fostering, as far as depends upon them, the very baseness which they wish to destroy, and nourishing the complacency of sinners in their own ways, for the purpose of leading them to depart from all those compla-

cencies; it is administering fuel to the fire which they wish to extinguish, or adding malignity to the disease which they wish to cure; it is like seeking to lead to Christ through Baal!

On this subject, the fact, in my opinion, is, that we are bound (as on every other *optional* subject) to seek to judge maturely, disinterestedly, freely, for ourselves, on the basis, as far as it attains, of God's holy word; without the smallest deference, beyond the convictions which they may freely produce, to the opinions or habits of other men. And fraught, as every human principle and every human effort is, both in itself and in its tendencies, with corruption and with error, still I am persuaded, that such a principle is more Christian; that is, more true in itself, and more favorable to the best interests of society, than that, under which we now behold the ready lowerings of minute intolerance upon every dissentient habit or opinion!

The schools in Upper Canada, are in a state of improvement. The government have ever turned their willing attention to this very important object; but the measures adopted were not found efficient. A late alteration, which promises favorably, has taken place. The former system is in a manner abridged, but it is hoped that that which is substituted is better organized. It is to supply a more respectable school in each district, and others, on an improved plan, in every township: together with eventually (and probably at no distant period) a college at York, where young men may have their educations completed for the ministry, for medicine, and for the law.

The organization of this college will be an interesting work for the legislature at the time being; and I trust they will mercifully be enabled to establish it on those principles, which, through grace, shall render it, as much as a human institution of the kind may be, a christian

seminary, whence may grow up in the various departments of society, servants of the Lord, thoroughly furnished for their various works; instead of rendering it, a temple for pride and indolence and licentiousness, whence, with some few noble exceptions, shall be cast upon their country, its boasting but degraded, its learned but ignorant, its inflated but empty, its self-approving but libertine sons?

SECT. XI.

Towns.—Rivers.—Roads.

THERE are few towns or villages in Upper Canada, and those few are small. Kingston, the most considerable of them, being less extensive than the generality of the common county towns in Great Britain and Ireland. Agriculturists, such as are almost universally the people of Upper Canada, scatter themselves over their farms, not crowd together, as do the votaries of commerce.

Still towns and commerce are essential parts of the prosperity of states; and as the settlements in Canada are extended, and at the same time that they produce more abundant articles for export, shall demand the enlarged introduction of foreign conveniences, towns and commerce must flourish.

Kingston, situated in the township of Frontignac, at the head of the River St. Lawrence, where it issues from Lake Ontario, already feels this influence. Within the last few years, it has increased amazingly, and promises to go on, rapidly improving. Placed in the great course of the water communication; possessed of a harbour and dock-yard, with a commanding point, which is fortified, and forms the strongest post at present in the province; while at the same time, it is the key of some subordinate, but extremely important lines of internal intercourse, it may be regarded as a dawning emporium, where wealth and grandeur shall hereafter stalk with a gait as proud and as lordly, as they now stalk in places, then perhaps shorn of their meteor magnificence.

The blaze of an ignited particle which rushes across the nightly sky, is momentary. That of the comet, replete with all the portents of excited imagination, lasts

a moment longer, but is also quickly lost in the viewless immensity of space. The splendor of states, survives centuries perhaps; but what is the duration of centuries, when measured with eternity, in comparison to the most momentary blaze of the meteor (extinguished nearly at the same instant that its radiance commences) when measured with the longest interval which human understanding can grasp? It is less than the birth-dying light of that meteor. Alas! that human glory should plume itself on so false a foundation! a thousand times, alas! that for such a foundation, it should reject the Rock of Ages, on which all the harmonies of eternal love, and all the dignity and sweetness of infinite majesty and truth, invite it to repose for ever.

Oh Canada, where I expect to pass the remaining moments of my mortal conflict; oh that some voice of mine, might be blessed to rescue thee from the dream of folly and of guilt, along which (in

common with others) thy ruined nature would precipitate thy footsteps; and to bring thee back to Him, in whom alone, thou canst have strength and peace! Oh Kingston, looking forward to thy future edifices, oh that I could foresee "holi-"ness to the Lord," written on their porticoes, and animating the lives of their inhabitants, instead of the stride of lust, and pride, and ambition; and the scowl of intolerance, and falsehood, and malice; and of hearing amidst them the bacchanalian cries of luxury, and levity, and revelling, all shrouding their loathsomeness and their guilt, beneath the mask of external refinements, and proclaiming aloud from house to house, "peace where there "is no peace;" as when the evening was calm on Carraccas, and the hearts of her sons were joyous; and the earthquake was heaving to overwhelm the whole in one vast and sudden grave.—"Behold "the hand of the Lord is not shortened "that it cannot save," neither is "His

"ear heavy that it will not hear." But if He hear us and save us not, it is because our sins have separated us from him; it is because we have chosen other Gods. Yet, He, who is a consuming fire to inflexible rebellion (and what created heart shall be strong, when His terrors are let loose upon it, easy as it is to scoff, while He restrains them), ever waiteth to be gracious, and desireth not the death of a sinner!

Oh Canada, that thou, separate from the herd of nations, that go on through time spurning eternity, and forgetting the God in whom alone they live, and move, and have their being: oh that thou wouldest now turn early, and call upon *Him* who calls upon thee in love! for He hath said, that those who seek Him early shall find Him! Oh that instead of following the wide and beaten path of perdition, thou wert blessed to follow from thy youth upwards His mandates, and to walk before Him humbly, in

holiness, His peculiar people zealous of good works. Then, in that propitiation which is offered for the sins of the world, then should a new glory, unknown to the nations, invest thee; and a strength, and a dignity, and a sweetness, and a peace be thine through grace, which the world, with all her pomps, and all her revelries, and all her boasts, can neither give nor take away!

Next in importance to Kingston is York, the capital of the province, situated in a small bay, on the northern side of Lake Ontario. It appears to me well chosen for the seat of government, having the only harbour, which the northern shore of the lake affords, after leaving the neighbourhood of Kingston; being tolerably centrical, a matter of very considerable importance in so extensive a territory; and commanding the route of communication overland with the upper lakes. Its site on the frontier, exposes it in case of war; but it has a strong country,

rapidly settling, with a vigorous description of people, behind it.

Between Kingston and York, is Belville, a new and thriving village, situated at the head of the Bay of Quinté. And between Belville and York, near Smith's Creek, is another village, called Hamilton.

Niagara, or Fort George, situated at the mouth of the Niagara river; Queenston, at the head of the lower navigation of the same, about seven miles above Niagara, and an equal distance below the great cataract; and Chippewa, about two miles above the great cataract, at the foot of the higher navigation, and on a small river or creek, from which it derives its name, are all flourishing little places; and, humanly speaking, must go on to flourish. The scenery about Queenston is particularly pleasing.

Fort Erie (this must be distinguished from a place further up, on the American shore, called Erie, or Presqu'ile), situated

at the head of the Niagara river, where it issues from Lake Erie, is a very inconsiderable place, and has wretched accommodations for travellers. Waterloo, just beginning, about two miles lower down the river, promises better. But Fort Erie is so favourably situated for shipping, in comparison to any other place in its vicinity, that, I should think, it must eventually flourish.

There is a large bay, but dangerously exposed to eastern winds, at Long Point, on the northern side of Lake Erie, and a dawning village (with a post office) near it, called Vittoria.

Amherstburgh, or Malden, about three miles up the Detroit river (near the north-western extremity of Lake Erie) is the next appearance of a town. Its situation seems admirable, and it must most probably eventually become the great emporium of the inland commerce. It is the key of the navigation of the upper lakes, and has behind it an extensive

and fertile country, to the productions of which, in almost every article of utility, convenience, and ornament, there need be no bounds but the skill and industry of its inhabitants. At present its scale is so small as to deserve no more than the name of the appearance of a village, and that even a very wretched appearance; for its progress has been impeded, and is still checked by both natural and artificial causes, some of which are absolute, and some capable of being obviated!

The natural causes are, its great distance from the sea (about 1100 miles); this is absolute of course, and can never be changed by human energy:—the intervention of the great cataract of Niagara, about 270 miles below it; an obstacle which may, and doubtlessly will be obviated by a canal or by canals: false and injurious impressions, or total ignorance of the character of the general soil and climate of the province: and (in

every part, but particularly in proportion to its remoteness from the sea) the slow progress of population, arising, in a measure, from that ignorance and from those false impressions. Both these, may of course be remedied.

And the artificial causes are, the limited and disadvantageous nature of its original settlement, together with that supineness, which has perpetuated the evil.

Upon the final abandonment of Detroit to the forces of the United States, the beneficence of government was of course turned towards providing with a new establishment, those who chose to abandon their situations at Detroit, for the purpose of removing to their own country. The principle was beneficent, but not enlarged. The site of a town was sketched, and lots were given out in Amherstburgh; but on a military tenure, that is, liable, with all the property that should be erected on them, to be resumed,

at any arbitrary moment of emergent necessity, by the military authority upon the spot. The confidence, however, of subjects, under such a government as ours, in the liberal wisdom of that government, has in a measure counteracted the unhappy influence which this defect was calculated to produce; and in that confidence, property has been raised there, fearless of the arbitrary resumption, to which, in the strictness of law, it was exposed; but nothing but such a government as ours, could have warranted that confidence.

It seems evidently not to have been misplaced. The late governor-general, the Duke of Richmond (a man of an unassuming, enlarged, and liberal mind; active, public-spirited, and benevolent), whose sudden loss, the Canadas will long deplore, concurred readily, upon due inquiry, with the advice of the lieutenant-governor of the province, in recommending measures to the supreme authorities,

at home (on whom those measures are dependant), for making the property in Amherstburgh freehold: and it is dutifully, yet confidently hoped, that the necessary sanction, will be early granted to those public-spirited recommendations.

Sandwich, another appearance of a village, about sixteen miles higher up the Detroit River than Amherstburgh, is the last of our towns inland. It is the county town, and has an ill-constructed jail and court house. It has also a Roman Catholic church; and its confined population (like that of Amherstburgh, though in a somewhat greater proportion) is, in numbers, chiefly Roman Catholic.

Returning from this western extremity of our dawning towns, I must notice Cornwal, on the River St. Lawrence, the most eastern village of Upper Canada.

Prescot, situated close by Fort Wellington, a few miles above the rapids of the River St. Lawrence, at the foot of the second course of inland navigation (see

Sect. I. page 26); a situation which, notwithstanding its present confined limits, must eventually raise it to superior importance.

Brockville, a pretty village, about twelve miles above Prescot, the outlet of establishments forming behind it to the northward, between it and the River Ottawas.

Perth, a newly formed place, situated about forty miles from Brockville, on the course of the establishments just mentioned. (See description of this place, pages 42 and 43.)

And two or three other dawning towns, of which I have not sufficient information to particularize them; such as Dundas, Ancaster, &c.

RIVERS.

Besides the St. Lawrence (except the rivers which extend its communication westwardly between the lakes) there is but one river of any considerable magni-

tude in Upper Canada. This, the Ottawas, or Grand river (the boundary of the province to the northward), though of national importance, yet is so completely out of the progress of general intercourse, and flows in a course so interrupted by rapids and by cataracts, through regions so little known, that I shall notice it no further than to say, that its course, between the point in Richmond, where the new road from Kingston by Perth strikes its banks, promises, through that road, to become of more immediately general value; better settled; and, of consequence, better known.

There are some other rivers, however, which, though of smaller course, are either more immediately useful, or are calculated eventually to become so.

Such, of the first description, are the Grand river (not, of course, that above-mentioned), which runs into Lake Erie, not far from Longpoint; and the progress of which in improvement, has been, and

is still retarded, by its being an Indian reserve.

And the Thames, or Trench, which runs into the small Lake St. Clair, some miles above Sandwich; and the shores of which form one of the most fertile portions of the province.

Of the second description are

The Radeau, and its neighbouring streams, by which the communication between Kingston and the Ottawas, through Perth, is intended to be completed.

The Trent, together with the line of small lakes and their uniting streams, which promise an internal navigation by boats, between the eastern extremity of Lake Huron and the head of the bay of Quinté.

Smith's Creek, which runs from the neighbourhood of the Rice lake into Lake Ontario.

Several small rivers and creeks near York, and at the head of Lake Ontario,

which run into that lake; the principal of which appear to me to be the River Rouge, or Red river, about twenty miles east, and the River Credit, somewhat further to the west of York.

The Chippewa river or creek, which runs into the Niagara river, about two miles above the great cataract.

Several creeks which run southwardly into Lake Erie, and the principal of which are near Port Talbot.

Big Bear Creek, nearly parallel with the Thames, between it and the River St. Clair, not yet settled, but known to traverse some of the finest lands in the country.

And several smaller streams, either communicating between the river and Lake St. Clair, or running into the river of that name.

Of all these minor, communicating, or detached streams, that of Niagara must be held to be the most important; and

its immediate importance is attested by a thicker settlement.

Those of St. Clair and Detroit must be next regarded; and the latter has the same attestation (though in a minor degree) as the Niagara. The St. Clair, though (independently of its greater distance from the sea) the finest, by nature, of the whole, has been depressed and retarded by Indian possession. But its late purchase by government removes that otherwise insuperable obstacle; and, I doubt not, if properly conducted, that it will, ere long, present one of the most flourishing settlements in the province.

Next to these, I should esteem the Trent, and its course of waters towards Lake Huron; the Grand river on Lake Erie, could it be fairly and beneficently obtained from the Indians; and Big Bear Creek, between the Thames and St. Clair, a fertile region just purchased, and about to be opened for location.

ROADS.

The roads are few and poor; but they are moderately commensurate with the retarded progress of the province. Their improvement, also, has received the marked attention of the beneficent administration of the present lieutenant-governor, Sir Peregrine Maitland.

The great general line along the banks of the St. Lawrence, the northern side of Lake Ontario, and across the peninsula by Sandwich to Amherstburgh, has for some time been open; and a new course has been lately completed from Dundas (at the head of Lake Ontario) by Vittoria, along the northern side of Lake Erie, and the neighbourhood of Port Talbot, to Amherstburgh. Besides these two great lines, there is another of some importance from Dundas round the head of Lake Ontario, through Niagara, Queenston, and Chippewa, to Fort Erie: a smaller one from Brockville to Perth, and

another, called Yonge Street, from York to Lake Simcoe. An apparently awkward peculiarity in naming these new roads is, that they are commonly called streets.

There are, of course, other minor town and district roads: these all afford a more ready means than naturally exists, of communication, but their accommodations for travellers are small.

The conveyances, where there are any, (and such of any description are by no means universal), are generally poor; the surface rough, the bridges wretched, and attendance at the inns as defective, as must necessarily be the case where there is too great a tone of general equality and familiarity, amidst a scattered, independant, and uncultivated people. But greater kindness and fellow-feeling often exist here than are to be found in the more accomplished receptacles of politer people. Mixed with their equality, there are, in my opinion, generally speaking, a greater degree of spontaneous attention, and a

more disinterested desire to serve, than we meet amidst all the elegant accommodations of the British roads. Where the soul hath shrunken on itself, palsied by those accommodations, land travelling in Canada must be abhorrent; just as I remember an accomplished brother officer in India, deploring, in very elegant verse, the hardships of his fate, because, amidst the seclusion of a retired situation with his corps, he was bereft of his accustomed and idol amusements of balls and plays, and flattered and flattering female society. But when the mind is still unbroken by habits of indulgence, and the uncultured services of nature are capable (amidst all their unquestioned privations) of yielding a superior pleasure to that which can be derived from the servilities of refinement, Canadian travelling is not always without its attractions. You are served by men who look upon themselves, in some measure, at least, as your equals, perhaps as your superiors; who know,

from the state of the country, that they are aiding you as essentially by the supplies which they are producing, as you are them by purchasing those supplies; and who, in some parts, may be suddenly called away from their attendance upon you, by the more imperative wants of their families or their farms. There is, generally speaking, no giving of presents to servants; and the consequence is, that where no glare of appearance, nor prodigality of purse, command a slavish attention, you are the more readily and the more kindly served, to the extent of the means, poor as they may be, on the spot.

The general want of separate accommodations, where, if you wish it, you may be alone, is, however, in my opinion, an exceeding annoyance, and renders travelling with ladies a matter sometimes of real distress. Alone, a man may pass through profaneness, levity, and noise (the general inhabitants every where of all public places), without noticing, if he

cannot rectify them: he may compassionate, submit, and be silent: but it is abhorrent to every tender, just, and delicate feeling, to see a woman exposed to such things, without the power of rescuing her. In the great general line of water communication, however, this serious evil is diminishing. As far as the steamboats go it is entirely obviated; and as the country improves, it will cease to exist more and more every year.

SECT. XII.

Methods to conduce to the Preservation of Health, and general Aids, afforded by the medicinal Herbs of the Country, for that Purpose.

THE first object to emigrants lately arrived, is to avoid every excess of every kind; to be temperate in all things; and to provide, as far as possible, against exposure to the inclemencies of the weather, particularly of the night air.

For this purpose, an ample supply, particularly of blankets, should be laid in at Quebec, or at Montreal; and this precaution should by no means be omitted, on account of the incumbrance of their carriage. Of course this advice applies especially to those, whose finances do not enable them to command the more expensive means of shelter, wherever they

go. Damp, and particularly remaining without motion in damp clothes, should, at however great a trouble, be most sedulously avoided; and the best attainable shelter, even to the utmost extent of the person's means, should be every where diligently sought; more especially between the months of September and June.

Marshy and swampy situations should be particularly avoided, if possible; and where altogether unavoidable, the house should be built as remote from them, as consistent with any tolerable degree of convenience in other respects.

The wood about the dwelling should be immediately and entirely cleared away: no branches or logs being left, as is very universally the case, to gather and preserve stagnant and putrifying moisture.

The dwelling should be made as impervious as may be to the surrounding air, every crevice being well closed, and

every thing should be kept clean and dry about it.

Where clear, good spring or river water cannot be had, the water for drinking should always be boiled, and suffered to cool, before it is used.

In damp situations, which are exposed to agues, I esteem a moderate use of liquor to be healthful; but it would be better never to use it, than to use it with the smallest degree of intemperance.

Generally throughout the province, but in the western district particularly, it is pernicious to work exposed to the sun, during the hot season, in the heat of the day. The labourers should rise at a proportionately early hour, and rest from eleven till two. People just arrived from Great Britain, commonly feel a vigour which would tend to make them despise this caution; but it is offered by one, who has collected it from a very extensive experience, and he trusts it may be useful.

When we consider the pains of sickness; the loss of time to which it subjects us; and the expences which it calls upon us to incur, together with the more affecting reasons of the domestic afflictions to which it gives rise, we shall find, that the heedless and presumptuous energy, which exposes us unnecessarily to it, seldom, if ever, gains. Nor is it any proof of our wisdom in despising precautions of this kind, that disease doth not strike us at once. For the most fatal foundations of disorder are often laid, long before their destructive effect appears, and while their ruin is maturing even under the brightest mask of health.

The medicinal herbs of the country are numerous, particularly to the westward; but no person of botanical and medical knowledge hath yet explored them. Many, however, are known and used by the people of the country; and could the Indians be raised above that selfish and skulking temper, beneath

which, uncultivated man ever shrouds the discoveries of his opportunities or of his genius, many more of still greater importance, would, no doubt, be brought to light. Such as are best known, I purpose briefly to notice in the sixteenth section, under the head of trees and medicinal herbs.

In proceeding into the interior, persons who do not travel by the public conveyances, should be particularly careful in their inquiries, as they advance, respecting the possibilities before them, of procuring provisions; and when requisite, should attentively lay in a sufficient stock in time.

SECT. XIII.

General Difficulties in effecting a favorable Settlement, and prospective Advantages, if effected.

THE difficulties in effecting a favorable settlement, may be collected from the preceding sketches. But as it is a principal wish of the author, while he opens the road to Upper Canada, by diffusing the most simple and authentic information in his power respecting its real character (its advantages and disadvantages), to guard the poorer emigrant against those delusive expectations, which may precipitate him (as they have precipitated thousands and are still precipitating many) into disappointments and distresses, from which there is often no subsequent return; it is his object, under this head, to collect those difficulties into one view; and to offer them, with most

earnest and affectionate caution, to every person of confined means, who purposes to remove to America. He says to America, for every caution offered on the subject of Canada, is still more essential, in relation to other parts of that vast continent; and he believes, equally or more so, in respect to every other region of the world.

The first difficulty is that of removing from your native country. This is seldom appreciated at the time; but is often felt bitterly afterwards. It is a difficulty, to produce which, arise all those associations of reason and affection, which bind us to our native place wherever it be; which when removed from that place, throw around its remembrance a kind of sweet, but melancholy enchantment, and often unnerves at a distance the arm that was strong, and the heart which at first forgot or despised them. Many has been the mind, firm as it was, and willing to struggle, which pining in secret under

their influence, hath found through them, prosperity shorn of its charms, or adversity aggravated with thorns not its own: This indeed is a difficulty, from which many doubtless are free. But I would call upon every man, before he undertakes to leave the scenes of his former life, the abode, perhaps, of his ancestors, the graves of those whom he hath loved, and still loves, the places where he hath smiled, and where he hath wept (now alike dear to him), and the companions of his past years, and his own people, and his own country; I would call upon him seriously to examine his heart, and if possible, to ascertain, what is the strength which it possesses to control or to smother all these recollections, when placed at a distance, and amongst a new people, and in a new country, and surrounded by objects, not one of which comes to his bosom, endeared with the bewitching recollections of earlier days!

Perhaps discontent and impatience

may concur with extravagant and exaggerated expectations, to produce in him the desire to emigrate. If so, oh, let him well ponder that ungrateful and rebellious property of our common natures, which ever powerfully tends to blind us to the importance, and to the sweetness of blessings possessed, and to represent future things in colours of beauty, as false as they are inviting. Let him, before it is too late, array the mercies which he enjoys in public and in private (or, at least which God hath given him; whether his dark, and sullen, and rebellious nature permit him to enjoy them or not) in their true characters; and if on an impartial and thankful review, he find that his lot possesses as many advantages as can reasonably be expected in a change, let him hesitate most maturely before he undertake it.

A greater difficulty (greater at least to the bulk of mankind) follows. This is, that of effecting a favorable settlement in a new

country, and amongst a strange people. The latter term is indeed in a measure incorrect; for, so large a proportion is from our own islands, and the remainder are so similar, that they can hardly be called strange: and if there be any distinction in their friendliness to new-comers, it is in favor of the original inhabitants.

This difficulty has several stages.

The traverse of the ocean, in a passage from eight to ten weeks (for such is the common length of voyages from England to Quebec); the passage from Quebec up the St. Lawrence and Lake Ontario to York, a distance of five hundred and forty miles; not so tedious with respect to time, but often more troublesome and nearly as expensive (see Section I. pages 18, 19.) The difficulty and delay at York in obtaining a location; the expences of that delay; the trouble and expence of travelling to the lot obtained; the difficulties and hardships to be encountered there after your arrival, and

the delay and provisioning of a year at least, before the land can produce any return, together with the expence of household and farming utensils, cattle, building, clothing, &c. combine to require a compass of means, and a series of indefatigable exertions, which ought to be well understood, before they are encountered.

With respect to crossing the ocean, I would refer to what I have said in the conclusion of Section VII. page 80.

With respect to the passage up from Quebec to York, to Section I. pages 18, 19, &c. and I would by all means advise the quickest possible progress, in order to avoid accumulating expence, and to preserve as large a sum as possible for the extremely important demands in eventually settling on the lot obtained. For this purpose, no delay should be made at Quebec or Montreal, but such short time only as may be necessary to procure the articles, which it is desirable to carry

forward, from either of those places. I would recommend Montreal in preference, as the conveniences of lodging and of provisioning there, are, I believe, greater than at Quebec; as it is further on in the passage, and therefore would demand less expence and trouble of transport; and as every thing can be procured there, on terms as reasonable, or nearly as reasonable, as at Quebec.

The articles which ought, by all means, to be carried forward from these places (according of course to the circumstances of the person), are, clothing, and household utensils of every kind; together with a provision of woollen and cotton cloths for future use; and such groceries as may be required. None of these things can be obtained beyond Montreal, but at extravagantly advanced rates.

Farming utensils and provisions are commonly best procured in the most favorable place of the neighbourhood of the spot itself.

The little article of cow-bells, however, should be carried from Montreal; and liquor of every kind is greatly enhanced in price beyond that place.

The difficulty and delay at York in obtaining a location, &c. &c. demand further explanation. These do not arise from any defect of the present government, which is remarkably wise and beneficent; but are either such as must have arisen in the natural course of human things (unless a wisdom beyond nature had existed), or such as are inseparable from mortal imperfection.

The province, originally an immense wilderness, yet possessed of a soil and climate which promised every thing, presented attractions to its first visitors which naturally produced a corresponding effect. They (as other men would have been) were at once desirous of appropriating to themselves the most fertile tracts, and of avoiding the trouble and expence of rendering them productive. They necessarily fore-

saw that in the course of years the country would be peopled; that as population increased, the fertile tracts, in this manner secured, would be enhanced in value; and that thus at length an important property would be obtained for their posterity, without any exertion or care of their own. They probably foresaw not the evils necessarily resulting from such property so abandoned to nature. Let every man, before he condemns others for this conduct, lay his hand upon his heart, and ask himself, if, under such circumstances, he would not have done the same. There doubtlessly may be men who would not have done so; but, for my part, though I now irresistibly perceive its pernicious consequences, and lament them, and earnestly desire, as far as may be consistent with justice, to have them rectified; yet, I have no hesitation in acknowledging, that in every probability such would have been my own conduct; and I blush thus

to find in myself, amidst a thousand others, this new corroboration of the darkness and guilt of my nature.

Under this influence, however, blind, and selfish, and base as it is, immense tracts of some of the finest lands in the province have been secured by possessors, who either no longer form even a nominal part of its population, or who, dwelling amidst its plains, revel in anticipation upon the benefits which their sloth shall derive from the labours of others. Having obtained the grant, they are gone, whither their more immediate interests or affections have led them (as others would have done), leaving their possessions here to improve in value by the toils and exertions of others; to whom, as far as depends upon them, they yield not only no reciprocation of benefit, but produce even a most positive and glaring disadvantage: or they reside in the province, keeping back their fertile possessions from more

industrious hands, and leaving them in the wildness of nature, to become eventually valuable by that very industry which they counteract and chill.

Thus, wherever you go, wastes of deeded land, sometimes the reward of merit or of service, as often the fruit of falsehood and intrigue, glare in your face, and withstand you under the mighty barrier of law, which protects them, while, with all the stupidity and sordidness of the dog in the manger, they abuse it.

These, besides the vast disadvantage which they are to their own neighbourhood, form one of the principal causes of difficulty and delay at York.

The other causes are, the natural and inevitable difficulty of selecting, amidst an extensive and most imperfectly described surface (of which it is generally impossible to obtain any exact information), the particular spot which would best suit your wishes or your views. You are presented, perhaps, with a map of town-

ships open at the time for location; those townships are marked off into concessions and lots; and any marshes or brooks which they may contain, are imperfectly sketched on them. Here the information which is presented to you ends. If you wish for more, you must traverse the province yourself to obtain it: a course evidently far beyond the poor man's means. Your selection must consequently be made more or less in the dark; and after it is made, there are often much trouble, and expence, and loss of time to be incurred, before, amidst the surrounding wilderness, perplexed as it is with errors and contradictions of former, and perhaps of present surveyors, you can find and fix upon your own true boundaries.

After the new comer has struggled through these expences and perplexities, he has arrived, we will say, at his new estate. There he is the master, under Providence, of land sufficient, when improved, to make himself and his family in-

dependent: but his difficulties, in order to accomplish that object, are by no means at an end. I here refer (in order to avoid repetition) to what I have already said in Section V. of this work; and thereby may be (and ought with most serious attention to be) observed, the load of expence and of exertion which remains.

Then it is that the last, and perhaps in immediate fatigue, the most trying struggle commences. An uninterrupted course of strenuous exertion, pursued in the midst of exposure, in various degrees, to the inclemencies of the weather, in a wild and gloomy forest; to a damp, and perhaps a noxious atmosphere, generated by that damp; and to probably poor and scanty food, obtained with difficulty and perplexing loss of time.

To surmount this labour with any tolerable degree of comfort, the settler ought not only to be hardy and industrious, but he ought at least, upon arriving at his lot, to be abundantly supplied with clothing

of every kind; and after having satisfied every previous expence, to have enough remaining to supply himself and his family (if he have one) with at least one year's provisions, and to procure such farming utensils as he may require, together with a cow, and a yoke of oxen. The common price of a milch cow is about six or seven pounds sterling; and that of a yoke of good oxen from twenty to twenty-five pounds.

If he have not these means at command, his labour must be divided. He must often (in proportion to his deficiency), interrupt his work at home, to go and seek employment abroad. This, it may not be always easy for him to obtain; or where he can obtain it, it may sometimes be on unfavourable terms; his own improvements must languish, while he toils away from his family, in order to obtain the means of support for them and himself; and thus he must struggle onward, with little or no respite, exposed

by the increased privations and hardships which he endures, to a much superior risk of sickness, until (if mercifully preserved), he attain at the end of some years a relaxation; and at length begin to enjoy that independence, the reasonable prospect of which, under Providence, so long supported him.

And I hesitate not to say, that in the common course of Providence, in return for the gloomy truths of the first part of this picture, he must obtain that independence, if frugal, industrious, good-tempered, and persevering; I say good-tempered, because a good-tempered man is more readily employed and assisted by strangers, than is a person of an opposite description; and, because, not being the bane of domestic happiness, as is the ill-tempered man, he enjoys many of the sweetest comforts and of the most valuable privileges (all conducing to his preservation in health both of body and of mind) of which the other equally deprives

himself and those, whom the most sacred duties and affections bind him to foster, to cherish, and to protect.

When these struggles shall have been successfully encountered; and I again decidedly express it as my opinion, that in almost every case, they may, by and with the means, and in the manner above denoted, be, under mercy, successfully encountered—then, the advantages appear. The man, who in Britain, was apparently doomed, with all his posterity, to toil and to dependance; a labourer for others rather than for himself; looking forward from day to day for his subsistence, to the casualty of obtaining an uncertain and a niggard employment; finds himself here established a freeholder; on a small, it is true, but for his sphere, and for all his real wants, an abundantly sufficient estate. His family surrounds him on a land of their own. There he may repose his age, encompassed and supported by their tenderness; and there,

in their arms, he may lay himself in the sleep which unites time to eternity; rejoicing and hymning thanks as he departs, that those whom he loves, are not (as he once was), dependant and wanderers; but are blessed, through the Divine mercy upon his and their united exertions, with a home and a settled support; where they may watch his narrow house, and in their turns sleep beside him.

SECT. XIV.

Measures essential to the Security and Advancement of the Province.

In entering upon this section, I am aware that I am intruding upon a walk with which I am little acquainted; the walk of politics: and here, especially, therefore, it ought to be remembered, that they are only my own opinions which I utter; and that all that I can aver in support of them is, that according to my best judgment, they are offered most seriously, sincerely, and respectfully; and that I myself, conscientiously believe them to be, at least concurrent with, if not essential to, the public good.

It is one advantage of a free state, and of the liberty (not the licentiousness), of the press (an indispensable concomitant

to freedom), that within the boundaries undeniably established by law, every man is at liberty to publish what he thinks right; that rulers may thus enjoy with comparatively little labour, the benefit of contrasting the opinions, on almost every subject, of almost every shade of intellect; and of drawing from the contrast, if it be capable of yielding any, the aids which they may need (and every man needs aids), in the performance of their awful and deeply interesting duties. It is an advantage, whereby they have, as it were, a nation of unintrusive counsellors, whose opinions they may generally reject or receive, without favor or offence: an advantage, which, like books (and probably like this little one amongst others) contains amidst a mass of irrelevant and unproductive matter, scattered facts and observations, perhaps, of the most serious and most interesting moment.

The principal measures wanted, in my opinion, for the security and advancement

of the province, resolve themselves into the following seven heads, viz.

1st. The improvement of its military posture, or of its means of military defence.

2dly. The most active, prudent, and liberal encouragement to its population.

3dly. The throwing open to settlement, if possible, by just and lawful means, of the deeded lands.

4thly. The diminution of the reserves.

5thly. The improvement of the internal navigation, &c.

6thly. The immediate provision of a really pious and zealous clergy of whatever Protestant denomination or denominations; and,

7thly. The improvement of our system towards the Indians.

I.

The improvement of the military posture, of the province; or, of its means of military defence.

I do not consider myself here, war-

ranted to enter into a discussion of the question, relative to the lawfulness, in any case, of war. The papers which the peace societies have published on that subject, as far as I have seen them, command my most affectionate admiration. They convince me of the futility, as well as of the directly anti-christian nature, of the general principles which they contradict; and I have never seen a criticism, which, in my opinion, levelled in a more masterly manner its opponent, than theirs on the war-applauding dogmas of the learned and admired Lord Kaimes. I have looked into the Scriptures (I say looked into, rather than studied them; for I am sensible that I have not given them the attention, in any degree, which they deserve), and I find the most lucid and undeniable condemnation of the whole spirit of contention; and of all the wraths, and envyings, and jealousies, and of every sentiment of retaliation, of malice, and of revenge, which corroborate it.

I find the pride of human glory stained, and infamy revealed behind the cloak of light, with which its heroes are invested. I see the tears of heaven falling over its triumphs; and the precious blood of Calvary pouring out in vain, to check the howlings of darkness and of adulation, which frantically endeavour to grace them. My heart turns to the scenes, where the laurels of those triumphs have been gathered, and burns, powerless as is its indignation, at the remorseless stride of ruin, which hath careered there; or sickens amidst the blood and anguish by which they are deformed. It shrinks from war, for it hears amidst its shouts, its exultations of victory, or its stillness of death, oh, what piercing cries of nameless agony! of agony, which but to fancy, might curdle the blood, that flowed not yet from a heart all marble; a heart, not yet as hard as that of man to man! Or, forgetful of its impotency, it bursts into fire, and expands with the half-madden-

ing emotions of ungoverned rage and of inextinguishable defiance; evincing, amidst its anguished reprobation, a spirit of wrath not totally unlike that which it execrates. But it returns, depressed and mournful, from these emotions, and finds itself the creature of a state, where all breathes war; where, within itself, it discovers lurking, its most deadly enemy; where, in referring to the word of God (to the extent to which it hath hitherto carried that reference), it perceives many facts which support the lawfulness, of (at least) defensive war; and where in looking around it upon the world, it finds at almost every turn, the impending or the present necessity, of caution and of resistance.

In this dilemma—fearful that war, in every shape, may be wrong, yet while not conclusively satisfied in my own conscience that it is so, holding myself subordinate, in a degree, to the existing principles, on this subject, of the society of

which I am a very secluded member, I here wish to offer the views, which strike me, as promising to be most conducive to the safety of the province, where I expect to live and die.

My views are solely of defensive warfare. Offensive war, under almost every possible variety of circumstance, has my decided contempt and abhorrence. I say, under almost every possible variety; for, in my opinion, the late great contest against the gigantic and horrible power of Bonaparte, was an exception, and, generally speaking, fully warranted all the measures, of which I am aware, that were taken against him.

For this purpose, it appears to me that the province needs a larger aid of British troops, and an improved organization of its militia: and here, I must confine myself principally to the western peninsula, with which I am most acquainted.

From Fort Erie (along the shores of that lake) to Amherstburgh; and from

Amherstburgh, by the road of the River Thames and by Dundas Street, to Dundas, a nearly circular distance of almost 500 miles (of which more than half is an open frontier), there are not 100 regulars; and the militia are in a state of almost utter disorganization. I know the difficulties of our beloved parent state, and I deplore them from interested, as well as from grateful and affectionate motives. I speak here of the wants of Canada, not to convey or to imply reproach to others, but simply to concur in pointing out the real state of those very alarming wants, should, peradventure, any practicable means exist for supplying them.

The militia, I doubt not, will partake of the beneficent attention of the present government, and be placed upon a happier footing. They are officered, indeed; and the men themselves, I am persuaded, are capable of making as admirable, patriotic (not mercenary) soldiers as any in the world. But, with all this, they are

at present almost utterly destitute of all order, and discipline, and mutual confidence; and are no more prepared for simultaneously defending their country, than if no such system as defence by militia had ever occurred, nor any improvements ever been made in that system.

The Americans of the United States, within the same extent, have two or three stations, comprising at least five or six hundred men: and in comparing the two principal opposing frontier posts, Amherstburgh and Detroit, it is humiliating and alarming to a Briton, to observe the decided superiority in every particular (except, indeed, in the character of the troops), of the American establishment. I recur to India, where I was accustomed so long to mark the pre-eminence of Britain's genius: and while I observe before me two emblems, the one as of the inert and decaying power of a native state, where its buildings are poor, or in ruins,

and its agents few; the other as of the energetic and thriving progress of my country, surpassing all competition, and meeting, with commanding force, every emergency; I start, and ask myself, with terror and affliction, "Can the former of "these appertain to my country?—The "latter to her competitors?"

The extensive and fertile peninsula to the westward of the upper province, is thus left almost entirely exposed; and its scanty population (impeded in its progress by its distance from the sea, &c.) loyal, and vigorous, and brave as they are, must, for some time, be held utterly inadequate to its defence; yet, if properly organized, they would defend themselves, I doubt not, with a vigour but little anticipated; and if conquered, would afford but few trophies to their conquerors. It is humiliating and mournful, indeed, to speak of being conquered; but it is not by being blind or inattentive to danger that we shall avert it. I speak of it that

if possible (and nothing appears to me more possible), it may be provided against; and that the youthful blood which hath glowed with British principles and British affections, may hope, while it is shed, to establish the cause of its country, or, if it survive, be not chilled in its decline by foreign shackles.

II.

The most active, prudent, and liberal encouragement to its population.

In proposing the ideas which I here present, however earnestly, my purpose is merely to offer. The details of every measure require far more deliberation than its outlines, and are of a superior and very different order. I presume not to enter into the former; for, to do so, would require an extent and an accuracy of information which I have not had opportunities to attain, and which I do not possess. The latter I seriously and respectfully propose, as more within my

sphere, and as always being capable of the requisite developement by the proper authorities, should they appear deserving of attention. I am satisfied that means might be found for this highly important purpose; and I have sanguine hopes that such means will, ere long, be proposed and adopted.

Meanwhile, a rapid and powerful increase to its population must be held peculiarly essential to Upper Canada. The reasons for this opinion are twofold: 1st. Those which result from the affection which is borne, and the loyalty which is due to Britain; and, 2dly, Those which arise from the importance of these provinces to the parent state.

The former of these appears to me as obvious, and as well attested, as it is possible for any public sentiment to be.—Every authentic record of the late war corroborates, with few exceptions, the generous and devoted fidelity of the people; and you need but live amongst them to observe how ardently they retain this

principle. Nor could it be otherwise! Great Britain hath ever been to them a just, and tender, and beneficent mother. Unable to protect themselves, they have been defended! Unable to provide for themselves, they have been supplied! Without wisdom, or strength, or union, to frame for themselves a government, they have been gifted with the happiest existing; and without resources to support that government, Great Britain hath supported, with equal gentleness and magnanimity, what she so nobly gave! What is there that Canada enjoys, which, under Providence (excepting the missionary labours from the United States), she owes not to Great Britain! And where is the principle, or where the sentiment, which could lead away from Great Britain her affections?

Will it be said *that* principle exists in the fact, that a large proportion of her inhabitants are from the United States, and of consequence retain their native antipathies? This were arguing an effect

from a cause foreign to its production. This were circumscribing the unconnected independance of the American, by European barriers. This were deducing from the theories and experience of one people, a fact, which every sentiment and the whole experience of another people subverted.

The American of the United States is not confined by the narrower limits of European associations and of European polities. In this, as in many other particulars, he sets the sanctions of the old world at defiance; and evinces at once, the evils resulting from this degree of liberty, bordering upon licentiousness, and the futility, in some instances, of mistaken ideas, still elsewhere held sacred. But in the particular under consideration, the State's-man, (enthusiastically attached to his country as he is in some respects,) knows nothing of the sentiment of British patriotism; with all its train of sweet and generous affections, it is, under such circumstances, far

from him; reared amidst the habits, and accustomed to the principles of a more erratic life, he resides in his native place, or naturalizes himself in another, with equal readiness; and, unlike the European, he can at once become the attached and faithful subject of whatever foreign domination he may adopt. Hence, in the last war, the state-settlers in Upper Canada, were, in general, fully as loyal and as energetic as any other class of the people; while some of the most notorious traitors were from amongst ourselves.

Will it be said that that sentiment exists in the corruptions of our common nature, the fruits of which are, amongst others, ingratitude and rebellion? That corruption, I reply, seldom acts without excitement, and never in wilful hostility to itself. And what could Canada gain by ingratitude and rebellion? What, but defencelessness (oh wretched gain) against a rival neighbour, which threatens to engulph her! What but the risk of changing the government which now blesses

her, for one less excellent! What but the oppressive burden of a civil and military establishment, of which she has now so small a share! what but the weight of taxes, of which yet she is totally ignorant!

No! all her affections; all her interests, considered in connexion with those affections, bind her to Great Britain. Her generous and her selfish principles equally corroborate the tie. I say her interests considered in connexion with her affections; because, could we, disconnect them; could we (what I am persuaded is impossible), attach her to the United States, as she is to her own land, then, there appears much reason for believing that her falling under the power of the States would accelerate her prosperity, for we every where behold a mournful and portentous contrast between their progress and ours! Oh, what shall awaken us from our torpor?

Do we dread the independence which doubtlessly will result when strength and

prosperity in the common course of nature, shall have matured its principles? Behold, our choice this day, is

To nourish our nursling, while we treat that selfish and slavish dread with the contempt which it deserves; and to seek to qualify her, for defending herself, whether in conjunction with us, or without us; and to take that hold upon her affections which a disinterested and active magnanimity alone can raise or support; and still to bind her to our side by kindness; and to gain from her judgment and from her gratitude, a more noble, and a more permanent union of interests, and of views, than ten thousand politicians could ever produce!—

Or, when the flame of discord shall again revel in the mutual pride and intolerance of Great Britain and the United States (and awful, and prayerfully to be deprecated as is the prospect, yet can we not shroud it from the anxious forebodings of our souls!) to behold her

scattered cottages, the abodes of foes! and her fields, the theatre of blood! and her weakness exhausting the strength of her supine and distant friend; and her prosperity laid in ruins; or, perhaps her sceptre torn from the hands, which declined (while it yet was time), adopting the beneficent measures (then amply within their reach) for warding off a catastrophe, as agonizing to Canada, as it would be disgraceful to Great Britain!

The interests of England, as well as her magnanimity, require the active continuation of her fostering care. I shall not take upon myself to point out the magnitude (which in detail I know not, but) which is abundantly acknowledged, of the commercial advantages which the Canadas present to her. But, (startling, and humiliating, and mournful as is the prospect) I cannot blind myself, nor would I wish my country to be blind to the impending ruin, if that active aid be withheld. Say you, that my selfish in-

terests (because I am a settler in Canada, and of consequence, my temporal concerns must flourish, or languish, in proportion to the improvement or depression of that country) warp me to that idea, or animate me to what you may call this declamation? It may be so, I reply, though I am not aware of it. If it be, (beyond that fair and lawful degree, in which, as members of society, our private interests are ever inseparably connected with the public good) it will prove my baseness; and well shall I merit all your scorn. But, oh, pass away from me.—What am I, that I should arrest you? Cast your eye over the history of man: contemplate the circumstances, so broad and so obvious before you in America; and, however you may censure or despise me, consider while it is not yet too late, what those measures are, which your own real interests, and your own true honor, and the happiness of a dawning state which is dependant upon you, in fact require!

Will you, through fear of an event which you cannot finally avoid, in which magnanimity and wisdom would rejoice, and which selfishness and folly only would deplore, will you give up one who loves you, and who, in *that event* also, if you prevent it not, would love you still—will you give her up to a rival at whom she shudders?—or will you still be to her a fostering mother? Will you cherish still the affectionate devotion which she bears to you, nor hold back the arm of your beneficence, on which she hangs, because, eventually, you can expect in her only a friend, not a subject?—or is the bond of gratitude and of friendship less dear to you than that of dependance?—or would you rather be submitted to than loved?

You may leave her; and in such case she may, not improbably, fall: but surely one of her regrets will be, that in her fall disgrace and evil to you were blended: and while her affections are thwarted, and her sympathies chilled, her secret

sigh will be, over the heart of love, once generous and powerful, which, when she was helpless, nurtured her, but which is now torn from her for ever.

Or, unsunken by the abandonment, she shall grow with an energy of which you could not deprive her, and which you would not aid, till her own power arise around her (under that Almighty sway to which all things are subject in heaven, and on earth, and in hell) a tower, capable of defying the boasts and the ambitions of her enemies. Then, if generous and grateful, still with tenderness would she remember thee; then would the vigour of her youth arise, as a new bulwark, to shield thee from the face of thine enemies.

But, alas! ask thine own heart what hope there exists in such a nature as that of which it is a participator; what hope such a nature affords, of fruit so lovely, yet so foreign to all its tendencies. There is no such hope: individuals might, indeed, produce those fruits; but nations

never shall, until the kingdom of the Messiah is finally established!—No! On the tide of the world, Canada would then rise, another struggler after empire, but separate from thee; and she would present, like every preceding state, a new chaos of selfishness, and pride, and cupidity, occasionally adorned, perhaps, with random gleams of beauty and of grandeur, such as those, which in meteor splendor, shoot athwart thy brow!

You have been generous, and Canada loves you: but no excellence can be stationary: it must always be progressive. The performance of one act of duty or of kindness entails new duties and new kindnesses. Such, oh Britain! is the relation in which Canada stands to you! Your happiness and hers, your affections and hers, your principles and hers, your interests and hers, are the same: and it depends upon you chiefly, under Providence, to perpetuate the union, or to lay the foundation of its dissolution. Wisdom promises

the first; policy portends the latter. Oh that your choice may be directed by wisdom!

III.

The throwing open to settlement, if possible by just and lawful means, of the deeded lands.

Here I am aware that I am treading upon delicate ground, and I foresee the mass of proud and selfish feelings which are ready to spurn at me! But let them rise! I am ready to meet them, without acrimony and without apprehension. I profess my object to be the public good, as far as is consistent with private justice; and most heartily do I desire that, in so far as my opinions have not a direct tendency to that end, they may be rendered nugatory.

The nature of these deeded lands, I have endeavoured fairly to elucidate in pages 177, 8, 9. Like rocks in the ocean, they glare in the forest, unproductive themselves, and a beacon of evil to those who approach them. A recent measure

of the provincial government, a measure which had been previously quelled, though loudly demanded for years, has obviated part of the evil; but much remains to be done. By that measure they are deprived of the absurd and ruinous exemption from equal assessment with the surrounding appropriated lands, with which prior authorities had disgraced them, and are now subject, in consequence, to their share of the public rates. Small recompense for the desolation which they still cherish!

Here, some observations appear necessary.

One of the most valuable properties in an individual, or in a government, is an unswerving fidelity to every serious engagement: and where any principle whatever is admitted as sanctioning a departure from that fidelity, so wide and so ruinous a gate is opened for the introduction of lawless and selfish measures, that, generally speaking, it is better to ad-

here blindly to that fidelity, than to sanction any departure from it. Yet, it is equally evident, that a boundary must exist to this conclusion. Every well organized state, must have a final resort for the correction of errors, and the introduction of improvements. Else vice and folly, once established, were perpetual; and the principal care of government would be, to guard with a jealous and domineering arm, the chaos of good and evil which it found existing; not, in every event, to watch over the public interests, and to adapt its energies, with wisdom, to the ever-varying emergencies of the human state.

In the just medium between these two things, exists the perfection of political excellence: a sacred and unswerving fidelity to every serious engagement; blended with an active, expansive, and disinterested wisdom, ever adapting itself for the public good, to passing emergencies; and prepared to meet with a mag-

nanimous and commanding energy, all the vicissitudes of public affairs.

To pursue this system with effect, the public authorities must be wise and disinterested. Obstinacy and fickleness must be equally far from them. Things once established must not be mulishly adhered to, because established; neither plausible innovations hastily or immaturely admitted, because plausible. The public happiness and edification must distinctly be the great ruling principle; and this great principle must be pursued with such a gravity, and decorum, and deliberation, as shall guard it (as far as, under Providence, human measures may guard human events) from error or abuse.

Now, to adapt this reasoning to our present purpose, I would say, that I see no cause, why, if just and lawful means can be found (but in no other case) the deeded lands should not be thrown open to settlement: and that if such means

exist, it is completely within the sphere of the government to adopt them.

Landed freehold property, I am aware, is one of the most intangible that exists; and I am most decidedly of opinion, that nothing but the most palpable justice and good faith, should ever attempt to interfere with it. But, in the present case, it may be, that both justice and good faith, may distinctly sanction that interference. And if so, to be deterred from proceeding, by the querulous or selfish disappointments which would arise, or by any other principle, not a paramount dictate of the public good, would be yielding that good, to monopolizing, false, and destructive interests and principles.

IV.

The diminution of the reserves.

This is an important subject, and merits a proportionate attention.

The whole country (in proportion as it has been purchased from the Indians) be-

came the property of the parent state; and in one sense, it was entirely at their option, to settle it, or not to settle it. They chose to settle it; and in the same sense, it was as distinctly at their option, to give and to reserve, what portions they pleased. In this light, no man has a right to cavil at the reserves which exist; and it is not in this light, that I lament them.

But other relations exist between a free people and a parental government; and it is perfectly consistent with all the affectionate and duteous feelings demanded by those relations, in a serious and respectful manner, to deplore what we are persuaded is evil, and to wish by every loyal and lawful means in our power, to conduce to their correction.

The reserves, to their present extent, appear to me evil, in a trifold sense.

1st. As conducing, with the great mass of the deeded tracts, to impede the improvement of the country.

2dly. As being immediately unproductive, and threatening eventually to counteract, even their own most important ends; and,

3dly. As presenting a tempting lure to the pride and to the cupidity of our neighbours.

On the first of these points, I need add but little. Left, like the deeded tracts, with few exceptions, in a state of nature, they interpose wastes in the progress of industry; and frown upon improvements, from which they expect to derive their own value.

On the second, I wish to offer something more.

A few of them, enhanced by surrounding exertions, which they have neither aided nor (notwithstanding the infancy of the province) been able (from peculiar advantages of situation) to suppress, are rented and produce a trifling revenue. The remainder repose under the gloomy damp of their native forests, till similar

exertions, equally rising above their baneful influence, shall also bring them to the sun.

This mass is composed of two descriptions: the crown, and the clergy reserves. On the former, exclusively, I shall here offer no comment; although I can fancy it, if continued to its present extent, as portending much evil; but evil too much beyond the circle of my knowledge to warrant, from me, in this place, any attempt at detail.

On the latter (that is the clergy reserves), I feel more assured.

Their most important object, I conceive undeniably to be, the diffusion of the Redeemer's kingdom; but to this they appear to me to threaten eventually to become as hostile as at present they are nugatory. Their chief tendency, as far as I can see, is to erect one more vast secular fabric upon a spiritual basis; a fabric which may hereafter substitute the form for the spirit of religion, and exult-

ing in its own magnificence and strength, scatter around it intolerance and scorn.

Their support to the cause of christianity has been almost nothing, and is still trifling. Amidst a people, left by the abandonment (to which they have been exposed) of the established church (for the small number of her ministers, and their contracted circuits, whatever their individual activity may be, have left them as nothing to the mass of the people); left, I say, by that abandonment, and excited, both by their circumstances and by their characters, to judge in matters of religion for themselves, those reserves are still exclusively appropriated to a single ritual: while, in the common course of things, before that ritual can be adequately diffused, other forms and other principles must, in every probability, be adopted; and the ministry of the establishment, unless they prove such men as, with some noble and extraordinary exceptions, no establishment hath ever yet produced, or

can, without a new era in human nature, ever produce, will be left to revel in their secular independance, drawling over the sacred duties of their functions, full of the littleness of their temporal importance, devouring the fleece, not feeding the flock, and converting God's household into a lordly and a groveling herd of secular men and of secular measures. Then again may darkness and intolerance flare upon every opinion which dares to dissent from their dogmas. The word of God may again be bowed down to the *infallibility* of human interpretations, and a new contest arise between spiritual bondage and spiritual freedom!

The experience of all ages seems fully to evince, that temporal authority and temporal wealth are, in general, decidedly unfavorable to spiritual mindedness; and whatever church departs from the tendency, as its vital and governing object, to produce that mind, departs, in the same degree, from the spirit of Christ.

That character, indeed, can neither be produced nor preserved by human means; it will therefore languish, whatever externals men may assume: but there is an evident and a wide distinction between things which corrupt, and those which are corrupted. The former are in themselves evil, and to themselves a disgrace. The latter may in themselves be blameless, but are disgraced extrinsically. Investing the priesthood with wealth and power, where the object was to make of the church a political engine, would be consistent with that purpose: but, under the light of Divine Revelation, it is like endeavouring to amalgamate God and mammon. Thus we find, in a church so formed, that a person may be an excellent bishop, though he displays no more care for souls, than doth his coachman, or any other vassal of the wealth and pomp which engulph him; while in the latter, that is, in a church of Christ, a bishop must be "blameless, vigilant, so-

" ber, modest, given to hospitality, apt to " teach; not given to wine, not greedy of " filthy lucre, but patient, not covetous; " having a good report of them that are " without," &c. &c.; or, at least, the ruling influences of his church must have a direct and obvious tendency to make him so.

But I have already, perhaps, said too much on this subject; and shall here conclude, with the earnest hope, that He, with whom alone is wisdom, and whose cause of love this is, shall perpetuate or annul this provision according to His gracious pleasure; and in every event, and under whatever form or forms, cause the holy and happy faith of Jesus to flourish.

3d. That these reserves present a tempting lure to the pride and cupidity of our neighbours, I am persuaded. It is not an idea originating with me, or uncontemplated by them. It opens an awful prospect that I deplore.

The southern and western parts of the United States are represented to me as teeming with a lawless and predatory class of people. Their desires and their habits breathe war. May not the time arrive, when, under some public sanction, these hordes may be turned out, stimulated by the lure of the Canadian reserves? The Americans of the United States are a civilized people, and no doubt would respect private property. But here, it might be said, are millions of acres of fertile land, in a climate superior to your own, the property of the public. Your children, your friends, need new establishments. Go; your numbers are sufficient for the enterprise: conquer, and possess them.

The consequent struggle, no doubt, would be awful; and these hordes might, perhaps, be repelled: but the lure would remain; and what will not man attempt, when his licentious passions are excited by prospects capable of inflaming them!

V.

The improvement of the internal navigation.

This I look upon as of exceeding importance, and am of opinion that it might be supplied by means similar to those to which I have alluded, but which I have not presumed to endeavour to develope, under the second of these heads. Destitute of the information which would warrant any decided assertion on those measures, I yet judge them so practicable, that I have little doubt of the existing possibility of thereby accelerating the progress of the province by twenty years at least; and I shall grieve, if the discussion which they appear to me to deserve, be not offered and granted to them.

VI.

The immediate provision of a really pious and zealous clergy, of whatever Protestant denomination or denominations.

Under this head, I wish it to be dis-

tinctly understood and remembered, that whatever differences of rank or order may be, *and are*, essential to the constitution of society in other respects, in this I contemplate the great mass of the people as devoid, in the sight of God, of every distinction; as presenting a multitude of souls, for each of which, in a general sense, Christ equally died; that the presumptions of one class, or of another, are equally out of the question; and that the business is not, shall we defer to this or that, but shall we, setting aside all party distinctions and all selfish policies, and every interfering claim (whatever plausibility in other respects may grace them), shall we above all other interests hold most sacred, because God holds most sacred, the most universal redemption obtainable of all His creatures.

In this light, if any particular class say, "Am I not distinguished, and have I not "laboured, and do I not strive?" I wish not, I reply, to deny your distinction, or

to depreciate your labours. Where I have seen, I can admire and love them, as far as they have appeared to me consistent with the glory of God, and the rescue of sinners: but the question (to which we must perpetually recur), is, how far have your distinctions and your labours applied to the great mass of souls? What is the proportion of the whole to which they have extended? Not the mere political inquiry, how far have you (as your ruling object) conduced to the elevation of a sect, or to the establishment of a particular ritual?

The denomination, in my opinion, is a matter of very little importance. The great requisites are genuine piety and zeal.

I have said Protestant, because I am persuaded, that although some of the most nobly pious and zealous characters have doubtlessly existed, and do exist, amongst the Roman Catholics, yet it is only by an aberration from the essentially

superstitious and slavish principles of their sect, that they have been, or are so; whereas, Protestants are only otherwise when they depart from theirs.

Under the title of Protestants in this Christian sense, I must be understood to include those only who acknowledge, as the great groundworks of their faith, the divinity of Christ, the tri-une character of the Godhead, and the Holy Scriptures, as the only ultimate test of all religious and moral truth and knowledge. Others may call themselves Protestants and Christians; but they are Protestants only in a sense of their own; as any man who asserts a dissenting opinion of any kind, may call himself, or be called a Protestant: and they are Christians in no sense at all, without shrouding all language with indistinction. They may be Deists, or Socinians, or Mahomedans, or idolaters, &c. &c.; and as such may evince, in a natural sense, many amiable and noble qualities. Whatever they may be in the

sight of God, amongst their fellow worms, they may bear away the palm (with, perhaps, few exceptions), of gentleness, and disinterestedness, and magnanimity; and while we view them in this relation only, we may be ready to glory in the excellence which they display. But to the unspeakably more sacred, and noble, and beauteous title of Christian, even these can have no claim. Let them depart from it: it is beyond their sphere: its spirit mourns over the defects of their loveliness.

I am aware that a provision of the kind which I desire, requires a certain compass of means. But I know, for I have an existing, and a notorious fact before me, that even small means may go far, where there is not wanting a will to apply and to prosecute them. The comparison which I draw may be held to be invidious; but it is not meant by me to be so. By birth, and by all the tender associations of youth (to which my soul is alive)

a member of the established church, and still her friend, as much as her comparative excellence (in its capacity of attesting itself to my understanding) will allow me; and, oh! what individual and particular excellence, not to be surpassed, doth my soul rejoice to acknowledge in her: yet, on subjects of this nature, as a human being, I claim, and as a Canadian British subject I assert, a right to judge freely for myself. I call upon that church, if she or her members condemn me, to meet me with the candour, without which her faith or my faith is but a deceitful name. I call upon her to review with impartiality, as having a chief eye to the glory of God, and not to her own glory in the review, the simple, and serious, and unaffected fact, which I am about to offer; and if she find that the palm of excellence (I mean the palm of excellence in serving others, not in gracing herself), hath been carried off from her by strangers, with means and opportuni-

ties of good far less than hers; I call upon her to join with me in returning thanks to that infinitely great and glorious Power, who worketh with what instruments he pleaseth, who bringeth to nothing the wisdom of the wise, and who, often omitting the great, and the learned, and the noble, reareth His own little flock with living streams from the wilderness—streams despised and unsought by loftier men, but jewels in the Redeemer's kingdom. Let her unite with me in humbling herself with gratitude, that still the work of our Lord and our Master hath been going on, even where we have slumbered; and in turning to prayer, that we also may henceforward be rendered more fruitful.

The American Methodist church of the United States; a society without public funds; without any public constituted authorities; the members of a state severed from us by the remainders of civil wraths, and by mutual intolerance,

and emulation, and pride, hath been the chief (by no means the only) medium, under God (particularly to the westward) of fostering in our districts the spirit of the Gospel. There, under the labours of their missionary ministers, the Saviour hath been made known, with various success; Love has often assumed the place of hatred; candour, of intolerance; holiness, of profligacy; and order, sobriety, and peace, of confusion, and drunkenness, and brawls. Many false professors of course have arisen, and many selfish preachers perhaps appeared. But where is, or ever hath been, the human agency in any thing excellent, which hath been or is devoid of false professors, and free from selfish authorities? Or, where is the wisdom, or where is the charity of reviling the undeniable promoters, amongst a scattered and much abandoned people, of the knowledge and the ways of God, because falsehood, and selfishness, and hypocrisy, have marred their efforts

of truth and love, and preserved for Satan the prey, which their souls longed, and their lives struggled to rescue?

I shall be called, perhaps, while I speak thus, a Methodist and a Yankee, two titles intended to convey opprobrium; but opprobrious to those only, who use them with that intention. I honor them both in their true meanings, and am happy to record my little testimony to their value. The former, I am persuaded, on the, to me, undeniable testimony of my own senses, have been, and are, amongst the most faithful and successful of all the labourers in God's vineyard. And the latter, meaning thereby (what are properly meant thereby) the inhabitants of the north-eastern states of the United States of America, are, I am satisfied from information which I cannot doubt, in every thing which gives real dignity to the human character, one of the first people on earth. Nor shall I here wait to avert the senseless taunt of

hypocrisy, which by ignorance or envy, is ever flung at them!

Fallen man aims at excellence because it is lovely, and because he still retains some faint vestiges of his primeval dignity; but he aims at it blindly, and he loves baseness because he is fallen. Delighting naturally in what is vile, he still would array himself with the appearances of what is beauteous; and hence we find, that in proportion as a thing is really admirable and noble, there are the more imitators; but alas, we hence also find, that as the difficulty is increased, so the success of imitation is diminished, and the herd have but a name to live, while they are dead. So are nations called Christian; while, to scan them in the Gospel light; to bring them to the test of their standard; and to seek where, and where are the distinguishing traces which raise them above the world, and through Christ, are purifying them, a peculiar people zealous of good works, is but a

refutation of their claims, and a stain in the heart of all their presumptions.

I am not a Methodist or a Yankee, though I can rejoice in acknowledging and in admiring, what is really excellent in them: The former I am not, because, as already mentioned, I decidedly dissent from several of their principles; and the latter I am not, because political ties bind me to another people, and because in being a subject of those ties, my understanding and my heart, are equally gratified. The intolerant, contracted, and boasting spirit, which, without loving its own; or at least, without bearing towards its own, any of the genuine and inseparable fruits of love, such as tenderness, and gentleness, and sweetness, and patience, and truth,—can, with equal hypocrisy and impudence (an hypocrisy which betrays itself perhaps as much as it seeks to deceive others) endeavour to arrogate perfection before the world, to that, which it practically insults and wrongs,

is equally loathsome and contemptible; and it needs all the milk of Christian charity to rescue it from the execration which it deserves; and those who meet and who contemplate it, require a double armour of Christian humility and forbearance, to restrain the indignant violence of their own natures, and to preserve them from being confounded by that violence, in the vortex of the baseness which they detest. They require to be taught by a spirit above their own, that it is sin, not the sinner which demands hatred, and that still their hearts should be open in prayer and in compassion towards the latter, while the former only has their distinct and unqualified abhorrence.

In my own country I find, as I elsewhere find, human nature, a spiritual waste. The rays of beauty and of light which adorn it, tremble amidst the surrounding darkness; and I mourn, that what I admire and love, so little values

and so little pursues its own happiness. But let me look abroad over the world, and turn my eyes again to Britain, and dark as is her atmosphere with polluted mercies and with privileges abused, the contrast covers her with light, and those trembling rays start into beams of splendour. I still catch, with joy, the feebler beams of other countries, and adore the same Beneficence, which alone gives each to shine; but the ties of nature are strengthened round my soul by the comparison; and while it shudders at her follies and her crimes (which it is love to display, not to cloak; for while still blind to their existence, we cannot hope for their removal). Oh, how truly doth it adopt the sweet poet's words, "Britain, "with all thy faults, I love thee still."

But if the American Methodist church be such as I have represented it; poor in this world's goods, and destitute of this world's power; and if it have, notwithstanding such disadvantages, made those

exertions, and those exertions are now bearing the fruits, which I have asserted, who shall tell me, that Britain, that my own country, energetic and indefatigable as she is, and having in her bosom a vast and wealthy hierarchy, and possessing in Canada peculiar privileges and peculiar advantages for every effort, whether of policy or of love, who will tell me, that she might not have done more? Or, if she have not done more, who that loves her, will endeavour to cloak on her face the stain? No! love; not with taunting, but with tenderness; not to offend and irritate, but to correct and awaken; not for the purpose of reproach, but of improvement, will unite with the respectfulness and the seriousness of duty, in revealing the hideousness of that stain, and in labouring or in praying for its effacement: and in urging, not the contentious strife of emulation, but the cordial Christian strife of love, for future usefulness to the glory of God, in diffusing the Gospel of

Christ, for the salvation of sinners. Then, in His vineyard, and on the great road which leads through time to eternity, casting aside all the petty distinctions of nations which have a different range, and the bickerings and strifes of human gall, which flourish only in a lower atmosphere; then shall Christians unite, notwithstanding the separating limits of the Atlantic, and of the lakes, and of discordant appellations, in the glorious work of their Common Master, the Redeemer; the heroes of salvation, not of destruction; the soldiers of the spirit of Christ, not of the pride, and folly, and intolerance of man.

I have prefaced these observations by saying, that the denomination of really pious and zealous clergy (provided they be Protestants), is, in my opinion, a matter of very inferior importance.

On this subject, without wishing (as far as I can judge of myself in the sight of God) to detract from the scriptural

claims of the established church, (with its political presumptions I here have nothing to do) to those who think there can be no preservation of Christianity without such an establishment, what can I say? Such is their opinion, and I can believe it conscientious; and as a matter of conscience, I can respect it. But for myself, I have no such idea; and I am persuaded, that while all suitable means, are undeniably a matter of duty (and desirable as a national creed may be), still the work of God is not confined to any one particular class of those means, and is as independent of all those means, as He himself is.

We need the preaching of the Gospel of Christ, in Canada. We need humble, and zealous, and spiritual ministers. We need a heraldry that shall teach us we are sinners, and shall lead us to our rescue; not an accomplished set of men, (though when accomplishments interfere not with better things, we hold them highly desirable), elated, perhaps, with

their acquirements; and who, instead of devoting themselves to raise us to a heavenly tone of thought, and of conversation, and of manners, shall shew that they themselves are of our own standard; and as proudly and as carelessly as ourselves shall walk on with us, in the broad road of nature, which leadeth (we know who sayeth so) to perdition. These, in my opinion, are our wants. Our souls thirst for their supply, tottering meanwhile upon the awful brink of eternity.—Through whatever means it may please the Lord to furnish us, we shall have cause to glorify His holy name. But great were our reason for mourning, were we still left destitute, because the messengers, to sinners such as we are, of the wonders of redeeming love, cannot, perhaps, be immediately sent to us, arrayed with insignia, which, in individual instances, certainly consist with, but, in general, distinctly appear perfectly non-essential to, His spiritual worship. Or, if there be

a spirit which opposes our being so supplied, in what light must we regard that spirit? Must it not be as an enemy to the cross of Christ; and as too much taken up with its own policies to care for our souls; or, as valuing our souls less than those policies?

Alas! he who knows and feels himself a ruined sinner, and whose very soul cries out, "Who, who shall deliver me from the body of this death?" Who feels himself destitute and alone, on the broad road of time, which leadeth through this world's "great and terrible wilderness," to a happy or a miserable eternity! and who is aware, that at any unforeseen moment, he may be hurled from this fair scene of his Maker's goodness, into night and eternal death and woe—he alone can appreciate his want of a guide, of a help meet for his condition. He alone, through grace, knoweth and can feel, the instant necessity and the preciousness of a Saviour, or can view without reviling (in the full ex-

tent of its comparative nothingness) the insect wisdom of man. A wisdom, bounded as it is, which cannot even trust the word of God alone; but must fasten upon, in order to secure it, some of its own boasting appendages. He alone can mourn over the evil with the heart of a brother, and with all the awakened sympathies of a fellow-sinner, pray for its removal. He alone, amidst the flame of his soul, can remember his own vileness; nor dare, while all the darknesses, and corruptions, and bitternesses of his own heart, and the boundless love and patience of God, and the long-suffering, and tenderness of Calvary are before him, to offer a railing accusation, or to admit a railing thought, against other sinners, for whose rescue, as for his, the precious blood of Christ was shed.

Oh, that men could remember that "God is love."

VII.

The improvement of our system towards the Indians.

"The Indians are objects of interesting and of painful compassion. They are independant, and generous, and equitable. In their friendships they are ardent and sincere. They are capable of wonderful energy and of wonderful perseverance; acute, active, and indefatigable. But how mournful and how hideous is the reverse. They are lawless, and capricious; and horribly cruel. They are changeable (not giddily so) in their affections; and are more terrible as enemies than valuable as friends. They are crafty; "dark as "the cloud and sudden as the whirlwind." They are revengeful, with deadly and almost inextinguishable hatred. They are averse to every truly beneficial toil which requires steadiness; dull, stupid, inactive, and drowsy. Such appears to me, the strange and contradictory chaos of their characters.

They have receded as a natural consequence, before the progress of industry. The habits of the hunter can never cope

with those of the agriculturist. The former must blend with the latter, or retire.

As labour approaches their forests, nature assumes to them a new character. The wilderness loses in their appreciation its congenial wildness. The animals, on the destruction of which they depended, are driven away, or appropriated by other hands. They meet a new class of people, assuming over them a settled superiority, which they scorn, while they scorn still more the means, which alone, under Providence, could avert it. They are deprived of their savage subsistence. They are too proud and too indolent to earn any other, which is less precarious. They are humbled; and depart indignantly to remoter wilds, where they may still saunter away their lives in the extremes of energy and of indolence, which they love. Or, if they remain, they are exposed to the dreadful contagion of liquor; and finding in it a stimulus congenial to their tastes;

a stimulus, now urging them to phrenzy, now plunging them into torpor (and phrenzy and torpor alone seem capable of satisfying them) they sink still further and further, in that very degradation which they ever continue in theory to spurn.

Such is the natural progress of the hunter and of the agriculturist. The one boasts of a freedom, which is licentiousness; the other submits to a drudgery, which in a far better sense is freedom. In this particular, the latter has a decided superiority. But when we come to compare their individual vices and virtues (I mean virtues in a merely natural and moral sense) the hunter resumes his equality, or even sometimes surpasses his competitor. If in more cultivated life, there be less violence, there is also more baseness. The affections of the Indian are more uncontrolled, but they are, at the same time more generous; and his profligacy (in these regions) is never

carried to that excess of clandestine, treacherous, intemperate, and perjured vileness, which, not unfrequently in the most polished circles, evades or defies all law; and tearing asunder with equal duplicity, and blended cowardice and boldness, the most sacred and the most tender ties, revels in the ruin of what it was bound by the most sacred sanctions to protect, and glories in the very depths of its own baseness.

But in the scale of the world, the poor Indian continues to sink. His generous qualities are disregarded, for they are of comparatively little value to himself or to others; and it is what profits it, not what possesses an intrinsic but unproductive beauty, that the world values. And unless some extra means be interposed, he gradually fades from existence; leaving a passing record only, of the mass of vices and of follies which deform, and of the incoherent and meteor virtues,

which shoot athwart the character of man in his uncultivated native state.

Such has been the progress of the Indians in the Canadas. It is not that the British provincial government hath encroached upon or wronged them. This, I am persuaded, not only hath never been the case; but on the contrary, that that government hath always been to them, in a social and political sense, as far as was in its power, truly magnanimous and parental. But it is, that an adequate regard for their souls hath not been blended with the temporal magnanimity towards them, of that government; that white men have taken advantage of their frailties and of their vices, to accomplish their own selfish purposes, rather than endeavoured to cherish their virtues, and laboured with disinterested affection for their improvement; and that the nature of the Indian itself, is an almost insuperable barrier to his improvement.

Our system towards them especially requires alteration in these particulars. We require to remember more, that they, as we, are immortal souls, and that for them, as for us (in a general sense) Christ died. They demand from us a missionary spirit; a zeal for their eternal, as well as a care for their temporal welfare. An attention to their education and to their intellectual improvement; as well as to their merely animal supply with a few gaudy and a few useful articles, which are frequently dissipated by them, almost as soon as obtained. We require not only to preserve them suitable reserves of land; but, with the skill of instructors, and the watchfulness of parents, and the tenderness of friends, to allure them to the improvement of those lands, and to help and guide them therein.

As individuals (that is in our individual capacities) we require to regard them more as brethren; to consider with com-

passion and with kindness; their helplessness and their simplicity; to be patient with their dulness; and in meeting their vices, to blend benevolence with decided reproval. We require to remember that for our conducts towards them, our own souls shall be awfully responsible at the bar of God; and, that if, for any temporal purpose; for any present gain; for any worldly advantage or pleasure of our own, we ensnare their confidence, or foster their vices, or encourage their follies; or, even fail to endeavour (according to our best knowledge and ability) honestly and affectionately to conduce to their edification and happiness, we are, to them, the base, and bold, and skulking pandars of perdition; traitors to our own souls; the agents of our own infamy, however fortune or the world may cringe to our success; and the enemies of the cross of Christ.

The remaining remarks which I have

to offer, on the subject of this interesting and unhappy people, seem more appropriate to another head (see 16th Section, Indians).

SECT. XV.

Comparative Advantages between Upper Canada and the United States of America.

On this subject (as well as on that of Canadian agriculture in general, on which I do not attempt to treat), I must refer those who wish for more detailed information, to the recent work of Mr. C. F. Grece, of Montreal, lately published by J. Harding, of St. James's-street. But as a sketch, I may offer the annexed notices.

Those advantages appear to me to come under the three following heads, *viz.*:

1st. Soil and climate.

2d. Facilities of establishment: and,

3d. Immediate and prospective advantages.

I. Soil and climate.

These two articles somewhat differ, and

I must therefore treat them separately; but a few observations precede.

As I here address myself principally to the poorer class, the eastern states, along the shores of the Atlantic, must be considered out of the question. Possessed in some particulars (like the European kingdoms), of a redundant population, they require rather to send out colonies than to receive emigrants. The land itself is of an inferior description, and the rates of it are high. There are few openings for the employment of strangers; and though there exists much general benevolence, yet there is no general warrant for a distressed emigrant to expect any thing but an accumulation of misery in going thither. When I arrived in Liverpool late last November (1819), from Canada, I was informed that upwards of 300 emigrants had returned but a few days before from New York.

The soil is generally better in the central and western states, than on the shores

of the Atlantic. In some places, particularly along the banks of the Ohio and Mississippi, and other rivers in their course, it is at times destructively fertile. Aided by a brilliant sun, it sends up its plants with a luxuriance that destroys them; and the farmer mourns, amidst the towering and reclining herbage, the ruin of his hopes. But, generally speaking, it may be said, that both in Upper Canada and in the United States, as you advance to the westward, the adventurer needs fear no disappointment in the article of soil. Millions of acres of land, not to be surpassed, long to receive and to cherish the hand of industry.

But soil is not the only thing to be considered; climate is of still greater importance; and often do we find the luxuriance of nature shedding her flowers over sickness and death. Such is natural beauty! How it blooms! But, oh! what a worm is at its heart!

There are several particularities of cli-

mate in the vast region to which my present lines relate; but it is no part of my present purpose to attempt to detail them. The broad, general characteristic is, that in proportion as you remove to the westward, the warmth increases; and in Western Canada assumes a decidedly more salubrious character than it either has on the sea shores of the same latitude in the United States, or on the opposite shores of Lake Erie and the Detroit river, which there separate their limits from ours. No competent research seems to have been made into the causes of this fact, nor does my information warrant my attempting to elucidate them; but it supplies a decided cause of preference to Canada: this preference extends itself further.

If we look to the southward and westward, along the course of the great rivers just mentioned, we find life pining beneath the products of a teeming earth and a burning sky! The European, especially the Briton, coming from the almost

perpetual coolness of his own rainy heavens, languishes beneath the overpowering temperature; and with the degraded tone of feeling around him, seeks for his advancement from the sweat of slavery (which falls in awful memorial against him); or, still vigorous in mind, while his body is crumbling beneath exertions beyond his powers, he soon ceases from a society that laughs his scruples (on which angels smile) to scorn.

The particular shades of the Upper Canadian climate, I have already attempted to illustrate in Section II.; and here I shall only add, in relation to the concluding remarks of the above paragraph, that in Canada, there is no slavery (I mean of course in its common sense). There, as generally (oh, why is it not universally!) elsewhere, the power of our country is graced by striking from the slave his fetters as soon as he touches our shores.

II. Facilities of establishment.

These are two-fold. 1st. The facility of getting to the place: and, 2dly, That of obtaining a settlement there.

Both of these are decidedly in favour of Canada.

1. To get to the western lands of the states which are now settling, there are two routes open, viz. overland from any seaport of the United States; and for this purpose Baltimore, I suppose, would be one of the best; or, to take the route through Canada (as laid down in Section I.), up the St. Lawrence and the Lakes to Buffalo, or to Presqu'ile (also called Erie), on Lake Erie, and thence overland to the place desired. Of these two, the latter would, in every case, be the most commodious and the least expensive: but then, the difference that remains is, that at the moment that in Canada you have arrived at the end of your journey, or at furthest, have only a short additional passage by water; if proceeding to the western states, you have to

start on a new journey, more perplexing and more expensive, perhaps, than the whole which you have passed.

2. In the newly settling states, the land, which is public property, is sold at a moderate rate, and liberal terms of payment are given.

In Canada (as already mentioned), the land is granted in freehold, without any price, and costs nothing but the fees; and the proportion which the lowest price paid for land in the United States bears to the fees paid in Canada, is about four to one. That is, the charge for land in the United States, when obtained at the most favorable price, is four times as great as in Canada.

In order to facilitate this great object, that is, the obtaining of land without difficulty by new settlers, the present lieutenant-governor, Sir P. Maitland, whose active and beneficent attention is cheerfully devoted to every pursuit of public benefit, has constituted land-boards in

every district; and these have authority, immediately to give, to any settler, of whom they approve, one hundred acres of unappropriated land.

3d. Immediate and prospective advantages.

These, generally speaking, are the advantages of remaining, under a peculiarly happy branch of its government, united to our own country; and without entering into the mutual revilings or self-boastings of parties; and without wishing to cloak our general follies and our general crimes; and without attempting or desiring to depreciate the fair claims of other people, enough remains, I conceive, in the British national character, to fill this reflection with sweetness, to millions.

The particular advantages, in comparison with the United States, are, in the first place, a more favorable communication with the sea; and eventually, a more rapid progress of improvement.

While Canada has been hidden, or only been contemplated under the wintry character of her eastern shores, the United States have been vaunted through the world (and in great measure justly vaunted), for the vast promise which they held out to emigration. But productive as this has been to them of wealth and power, it lowers them in the view of the present comparison. Much of what could be done, has been done for the United States. Canada, on the other hand, remains almost in a state of nature. Let them both proceed henceforward in proportion to their capacities, as I trust they will do, and Canada, for the next fifty years ought to surpass the United States in her progress, as much as she hath hitherto been surpassed. Enterprise most flourishes (provided it be conducted with skill and perseverance) where most remains to be done; not where half its fruits have been already reaped by its predecessors.

SECT. XVI.

General Remarks.

INDIANS.

HERE I proceed to complete the sketch of this interesting and unhappy people.

Within our more immediate boundaries, that is, between Lake Huron and the sea, the remnants of them are scattered in small decaying tribes, at distant intervals, unconnected, and of no public importance. But I shall confine myself to my proper limits of Upper Canada.

At St. Regis, where the Canadian and American boundaries meet on the southern shores of the St. Lawrence (or rather of Lake St. Francis), there is a tribe and village of them, named from the place

of their abode. They are orderly, I believe, and somewhat industrious; blessings which they owe, under Providence, to the zeal of the Roman Catholic Church; and I am happy here to record a fact in favor of that Church, the general character of which I deplore. While Protestants have slumbered; while the wealthy and powerful church of our own establishment hath been inert; while missionaries, reared and supported by British piety and by British generosity, have laboured and died in other countries, the poor Indians of North America, a cast of savage people, the most interesting, perhaps, in the world, have been left in the darkness and gall of our common nature; or abandoned to the efforts of a sect, from whom we are separated, because we are persuaded they have perverted the truth of God, and changed his spiritual worship into a service of superstition and of idolatry.

But why is this? Why have we thus deserted our red brethren?

Is it, that there is no love in Britain? Is it, that amidst her towering spirits, there is not one who is prepared to plunge into the forests beyond the Atlantic, and to take up his abode in the wigwams of the hunter, and with him to dare the vicissitudes of the seasons, and the occasional extremes of hunger and fatigue? Is it, that there is not one spirit amongst us, which, with the commanding energy of simple, unaffected, genuine love, can go to the proud and wandering savage, and tame his ferocity, and rouse his indolence, and awaken his affections, and bring into a new sphere of life, his bold and generous heart? Can we not find amongst our millions another Brainerd? Or, have we no souls, but for the comparatively easier toils of the Eastern missions; toils, which not only, I desire not to depreciate, but which with reverence I admire and love, and for which my lit-

tle thanksgivings are offered: but toils less adverse to the common inclinations of our natures, and therefore more easy than those which, lion-like, confront us amidst the cheerless haunts of the roving and destitute hunter of the wildernesses of America?

No! From the snows of Labrador, from her conflicting fields of ocean-ice, still more repulsive than the inland wilds, I hear the refutation of such a thought, should it occur: and imagination beholds the tear of faith and hope which bursts amidst their secluded hymns, as denoting the candid love which effaces at once the idea of its unkindness.

Still, if the tree be known by its fruits, where, while we regard the evidences above adduced, where shall we find ground to support ourselves?—or, should the Roman Catholics say, "You boast, "indeed, of the purity of your faith, and "of the spirituality of your worship; but "leave to us, in regard of these poor peo-

"ple, the evidences of faith and love;" what could we do, but blush and mourn over our guilt, and seek, by efforts of awakened love, to efface it? It is not towards the St. Regis Indians only that the Roman Catholics have borne away from us (and beneficently and unostentatiously borne away from us) the palm; but towards almost all the Indians who have heard the name of Christ (under whatever misrepresentations), or who have been rescued in any degree from the slavish freedom and mendicant pride evinced by them when brought into contact with us. May these their efforts be to the glory of God, and, through His sovereign grace, to their own edification! And may they be made the means of awakening His more genuine servants, whom he hath so bountifully graced with higher and nobler privileges, to enter the lists with them in love; and to strive henceforward at least, to equal them in recalling nature from its ways of death,

and in diffusing the more unsullied glories of the Redeemer's name.

The next tribes of which I have heard, dwell near the head of the Bay of Quinté; on the Rice Lake, between that bay and Lake Huron; and in the neighbourhood (at different distances) of York. These, according to my information, are weak, and are little removed from their native state.

On the grand river, which falls into Lake Erie, is one of their most extensive and most valuable reserves; the abode of a band of Mohawks, who have a village and fields, and with whom, some of our ministers (of the establishment) have casually laboured. The beneficent attention of the present lieutenant-governor has been turned towards them; and there is a prospect, that in this instance, the stigma, which almost universally attaches itself to our conduct, of having evinced an utter carelessness of their souls, will be early and effectually removed.

On the River Thames are other tribes; the Delawares and Moravians. The latter are in a somewhat similar state to that of the Mohawks above noticed, except that they owe the instruction which they have received, and are receiving, to the Christians of the United States.

Near Amherstburgh is a small tribe of Hurons, similarly settled, though without a village; and indebted for their improvements to the Roman Catholics.

There are a few other small scattered parties, nearly in their native states, at distant intervals, along the shores of Lake Erie; and along the banks of Big Bear Creek, and of the River St. Clair.

Such, in Upper Canada, is the settled Indian population.

They depart imperfectly from their native habits. Their total number is small. With some exceptions, they derive but little benefit from the liberal reserves of the best lands, which the parental wisdom of the government has secured

for them. If they cultivate at all, it is in a most contracted and slovenly manner. The erratic pursuits of hunting and fishing are more congenial to them. They cannot perhaps be surpassed in occasional energy; but perhaps no people sinks below them in habitual and persevering exertion. A state of excitement or of torpor seems essential to them. With every means of independance and of wealth, as the fruit of moderate industry, they are frequently wretchedly poor; and present the spectacle of the only body of beggars to be found in the province. After the little stock of Indian corn which they rear is exhausted, and when they fail in their desultory efforts to supply themselves with fish and game, they wander about from house to house, offering for sale baskets or mats of their own manufacture, or any other trifle they may possess; and, if possible (and alas! it is too possible) generally convert what they thus obtain, into means of ebriety. When they meet

you on the road, if they are alone, it is distressing to observe the skulking kind of civility, with which they commonly pass you: and on such occasions, you vainly look for the traits in them, either of savage or of cultivated freedom. It seems as if they were conscious of the degradation, which they at once loathe and cherish, and that their spirits had bent beneath it; bent—not to improve, but to grovel; not to break, but to be prepared as it were for a tenfold recoil, whenever any appropriate excitement shall be offered to them.

In their natural state, the most ferocious cruelty is equally congenial to them with the most attentive kindness. Murder is but their play; yet (as amongst the Arabs), let a stranger come to their wigwams in distress, and throw himself upon their kindness, and he is at once with friends. The best accommodations of every kind are his, and he is carefully

conducted and guarded on his way, nor abandoned till in a path of safety.

Whether more settled or more roving, they very universally rear in a desultory manner, amidst the woods, a race of small horses (something like the *Glacis* Arabs in the East Indies) with which they often unconnectedly stroll about the country. Nor are their manners, notwithstanding this melancholy sketch of them, devoid of interesting particulars. They are still hardy. In war they are delicate and chaste, far beyond the whites; a peculiarity in their character, which, from whatever cause it arises, demands as peculiar a tribute of affectionate admiration. Towards each other, they display the most spontaneous and kindly spirit of equity. When they receive a bit of bread or meat, or a little flour, or milk, &c., it is carefully and attentively divided into proportionate shares before it is attempted to be used; and if they have come to you

alone, as they frequently do on such occasions, and left their companion or their companions at a distance, they carefully preserve what they receive for the same affectionate and equitable distribution.

But still they are a degraded race, and seem rapidly sinking to extinction. In the course of another half century, no genuine trace of them probably will remain in our borders; nor is it desirable for their own happiness, or for that of others, that they should continue in their distinct character.

But it is deeply and ever to be deplored, that our conduct towards them has not been as wise as it was well meant; as christian as it has been liberal: that the noble and pleasing qualities which they inherit, had not been developed by a well-directed and by a well-supported culture; and that the crimes which deform them, had not been better controlled, as well by an energetic though disinterested authority, as by more universal

examples amongst ourselves of temperance, industry, and gentleness. It is still most anxiously to be desired, that such may become our future conduct towards them; and thus, a remnant survive to bless, instead of cursing the day, when Europeans arrived to settle amongst them.

Amidst this broad and mournful shade, under which they verge to that bourn of nations, beyond which, a decaying name alone, remains for a season, there are no doubt many individual examples of greater and happier industry; and I hail them, wherever they appear, with grateful satisfaction. Some minds also, of that class, which, from thousands of thousands, "peep out once an age," have adorned their annals, with as bright and genuine, though not with so applauded or so fashionable a lustre, as the reputed glories of the more vaunted heroes of Europe and of Asia. My situation has been too perplexed, and my means too

confined, to enable me here to record them in detail. But who has not heard of Logan, the generous, the noble friend at one time of the British; and when his heart was distracted, by privation (through the hands of a monster who disgraced their name) of all that was most dear to him, their implacable and deadly foe: a soul, wherein shone, unextinguished but by death (and by death, I trust, only extinguished to us for a season) as brave probably, and as true a spirit of natural magnanimity (alas! the canker which is at the root even of the brightest flowers of nature) as ever adorned an unregenerate bosom!

Who that has travelled in Upper Canada has not heard of the noble Tecumseh (I speak not in Christian, but in common terms)? The British Indian hero of the last war; a spirit congenial to that of our own Brock. A soul formed for command, enterprising, enlarged, and free! faithful, and fraught with a flame of its own; a

mind, which, while it accompanied the British troops, and devoted all its resources to their immediate interests, thought it little to say, that were he as successful as he wished, he would never rest till the forests were restored to their native tribes, and every white man was expelled from America. Think of this man as a patriot (and a patriot he was in the noblest natural sense of the term); view him as rising to the controul of his own little tribe, by the sole vigour of his own talents; regard him as surrounded by ferocious and independant barbarians, who, through all their generations, had never acknowledged a bond such as that to which he contemplated subjecti g them; and remember that he is yet but a young chieftain in the hands of one of the most powerful and enterprising people upon earth; hedged in by neighbours of equal enterprise, and to all appearance rapidly rising to equal power; and unless the apparent inadequacy of his means throw

over the whole an air of absurdity, where, amidst the great conceptions of chieftains of more celebrated nations; where will you find one more expanded, more patriotic, more noble, in every natural sense, than this?

Tecumseh died for us in one of the last battles of the last war, on the banks of the Thames, in the Western district of Upper Canada, after displaying the united qualities of an officer and a soldier in an eminent degree; and deserves from the admirers of military glory, a brighter monument, than those equal heroes of more enlightened nations, who have no just excuse for remaining ignorant, or for being heedless, of the enormity and baseness, of that worse than lunatic principle.

One of his brethren in arms, distinguished in the last war like him, but in a less eminent degree, still lives near Amherstburgh, the war-chief of the small tribe of Hurons, on the Huron Reserve,

near that place. His native name is Deyhootoroon *Th*ore (*tore*) as romantically appropriate, as the English corruption or translation of it, "Split-log," seems defective. He is an elderly man, of serious, sweet, and open manners. He does not speak English; but his conversation, as interpreted, was to me peculiarly interesting. Acquainted with his character before, I felt as he opened to me his mind, what with lively and wondering gratitude, I had before repeatedly felt, though but rarely, and what not the happiest often feels, that I was holding intercourse with a single-minded soul; a soul that understood and would not abuse a friendly confidence; a spirit, with which I was safe, and which could sympathize with me; which sought the same object as I, though with different views and by different means: with whom, in seasons of safety I could associate with delight, because no idle form, or selfish principle, or slavish habit, or false pre-

tence would interfere, to shackle or to sully our intercourse; and with whom, I could rejoice in meeting danger in a right cause, because I could feel secure of the energy, and of the fidelity of my companion. He lives, retired in the woods with his family, surrounded by his tribe; and if the Roman Catholics wish for a defence of their creed, or a sanction of their practice, I know not whither they could better turn than to Deyhootoroon *Thore*. He appeared to me to have derived from their instructions (amidst errors) some of the happiest fruits of the genuine spirit of Christianity; and while I heard him, with all the dignity of the uncumbered hunter, simply and candidly declaring to me his principles, and marked the gentle sedateness of his whole demeanour, I felt, amidst the glow of admiration with which I was filled towards the agents in Almighty hands of such effects upon such a mind; I felt, I say, a more lively and a more serious and tender regret, that so

much darkness should shroud, and so much guilt and folly disgrace the profession, under which he seems to me to have been reared up, a true child of the Lord. Shame to Protestants also struck upon my soul (Christian Protestants as we call ourselves) that we had so disgracefully neglected this same labour of love!

If I wrong ye, ye Roman Catholics, in aught that I have said above, forgive me! I mean not to wrong you—I rejoice to honor you, when you approve yourselves to my conscience in the sight of God, and at the bar of his holy word, as worthy, under Him, of honor! Where I condemn you, it is with unfeigned regret; where I presume to censure you, it is with a sincere desire for your edification. I mourn over you as my elder brethren, who have departed from the simple truth as it is in Jesus; and my fervent prayer ever is, that ye may be brought back to the paths of life; to the courts of the Redeemer; to the worship of the one true

God; to the unadulterated fruits of the spirit, from all your wanderings, and all your superstitions, and all your priest-crafts, and all your idolatries. Censure me, if you please, in return; mournful and without number will you find causes for censure! Yet not, in return; for that would but disgrace your profession of the name of Christians. But censure me, wherever, in the light of the Holy Scriptures (unadulterated by human arrogance, or by human gall, or by human folly), ye may find reason to do so; and when ye censure me, censure me in love, as I think I do ye; mourning and praying for the struggling soul which ye may judge astray. Then, if not abandoned by my God, I shall bless you.

The larger and more independent tribes, comprising, on a vague calculation, many thousand souls, retain more of their native character, as cursorily sketched in page 240; and are removed in scattered parties, far to the west, quite beyond the

boundaries of our population. A great proportion of them, I believe, reside in the American United States' territories; but their affections seem still to be with us. The causes of this are natural, but appear not worthy of detail. They seldom or never appear amongst us, but to receive their annual presents of clothing, arms, ammunition, and household utensils. For this purpose, we have two depôts, Amherstburgh, near the mouth of the Detroit river, and (if I am not misinformed), Penetangushene, or its neighbourhood, near the eastern extremity of Lake Huron.

At the accustomed season they arrive at these places in their canoes, with their streamers and their music (something resembling the solo beating of the East Indian tom-tom) horribly disfigured with paint (or ochre), and arrayed in their most gaudy trappings. They land under some ceremonies (it is by tribes they come, in irregular succession, one after the other),

and pitch their tents of mats, or canvass, or bark, with imperfect order: a shed of small wooden posts, covered with branches and leaves, is erected near, to serve as a public hall. They receive their presents, hold councils, saunter about a few days (being all this time provided for at the public expence), and depart again in their canoes for their forests. Their behaviour on these occasions is generally restrained and orderly.

A characteristic trait of one of their tribes, which is related to the westward, may conclude this sketch.

A bold and enterprising fellow, who served in the Indian department during the last war, with the tribe in question, by assimilating himself to their habits (which indeed appear to have been congenial to him), and by displaying those qualities which they admire, had acquired their regard; and, under the influence of that sentiment, they were struck with astonishment, upon the peace, at his being one of the first to be discharged. They urged

him to remonstrate against what they thought so palpable an injustice: and when they found that there appeared no hopes of his obtaining redress by these means, they determined to send a deputation to Quebec (nearly nine hundred miles distant) in his favour. They did so; but of course the emissaries returned without success; and they then gave him, as the only remaining testimony in their power of their regard for justice (as they thought it), and for him, a settlement of land in their own reserve.

And shall we continue to leave these people destitute?

PREVAILING FEATURES OF THE SCENERY.

The general features of the Canadas are wood and water. The inhospitable and mountainous scenery of Labrador, which confines the egress of the St. Lawrence to the northward, is eclipsed by the expanded face of that river, and the eye, stretching across its flood, falls on the eminences

levelled by distance, and finds them shorn of their grandeur. This continues to be the case as you advance up the river, until (at the distance of upwards of three hundred miles from the sea) rounding the south-western extremity of the Island of Orleans, the bason, and city, and fortifications of Quebec, with the cliffs that compress the flood on either side, and bring it to an humbler feature of the surrounding scenery, open with unusual magnificence before you; and, together with the cataract of Montmorency on your right, and the blue heights which shut in the horizon beyond it, conspire to form a landscape of beauty seldom equalled.

Immediately beyond Quebec, this sublimity (a sublimity which still, indeed, wants more stupendous heights to complete it) again ceases. You pass up between shores, adorned on both sides with a continuous range of cottages and villages, where glitter the spires of Roman Catholic superstition. Amidst them are

various prospects of inferior beauty, but none of a commanding nature; and if you have learnt the country, and allow your fancy to carry you beyond their shallow frontier, you shrink from the expanded desolation of the native forests, which stretches behind them.

At Montreal, you meet a scene of less grand, but of more interesting beauty. The original structure of the city, indeed, is dull and disagreeable; but its late buildings are in a superior style, and its vicinity is uncommonly pleasing. The hill, at the distance, perhaps, of a mile and a half, or two miles, to the northward, from its woody covert of small trees, amidst which are the most delightful walks for retirement or for exercise, subsides gradually in successive ledges towards the city, and throws the eye, which stretches from its varying surface through the pleasing indistinctness of its overhanging foliage, in a wide and interesting range over the busy scene below, over the

majestic sweep of the St. Lawrence beyond it, adorned with shady islands, and over the expanse of the opposite shore, presenting in front a shallow line of buildings and of cultivation, and in the distance scattered mountains. Its progress has been greatly accelerated within the last few years, and an eventual prospect seems before it of unusual magnificence.

"In reviewing the days which I spent there in retirement a few years ago, as an unknown stranger, and desiring not to be known, a peculiar emotion is on my heart. Many are the places which are endeared to me by melancholy or by pleasing recollections; but over Montreal, a memorial of struggle and of anxiety, of peace and hope, of truth, and holiness, and love, of obedience and of conflict, of tears and of joy, throws an influence more dear and sacred to my soul, than it ever before had experienced. And, oh! with what awakened tenderness could it adopt the Persian poet's words:

خوشا شیراز وضعهٔ بیمثالش خدایا نگاهدار از زوالش

" Joy to Shiraz and her incomparable borders.
" May Heaven preserve her from decay."

Oh, Montreal! thy hill, with all its shades,
Green, silent, peaceful, modest, serious, lone,
Wanders illusive, trembling o'er my soul.
May heavenly influences still reign bright around
thee!
May those who seek thy coverts, pleasures find,
As pure as mine, and bring forth fruits more sweet,
More plenteous! May the traitor's step be e'er
From thee turned adverse! May the false,
The giddy, and the cruel, find no place on thee!
But round thee ever smile the love of Jesus,
Whispering peace to him who seeks thee glooming,
And to him whose heart, beneath thy shade is
joyous,
Adoring gratitude, and purity, and love.

Above Montreal, there is a fatiguing sameness. Seemingly boundless wood, and water stretch a vast level over the country, and deprive it of almost all the charms, which with such searchless (but, alas! generally with such profitless) de-

light, imagination culls from picturesque scenery.

Yet, this sameness is not universal, nor is it always of an equally uninteresting character.

Shortly after the broad head of the St. Lawrence leaves Lake Ontario, its surface is broken by a multitude of islands, and there assumes the name of "Lake of the Thousand Isles." These islands are of various sizes, and are universally covered with wood; the smaller, rocky, barren, shrouded with moss, and bearing only a stunted growth; detached rocks occur occasionally, and help to diversify the scene. The whole presented to me a striking emblem of desolation: with few exceptions, all was still, all was cheerless, as the boat glided rapidly between them! No voice was heard—no trace of life was seen. Death—not the destruction, but the prevention of existence—seemed to be spread along the rocks upon the matted moss.

My heart, though it delights in the wildness of nature, shrunk from the scene.

Such, without Christ (but not so still) is the searchless course of nature, marred as it is so wondrously permitted to be, by the rebellion of man.

Was not I (as in myself) one of those barren and gloomy rocks! The tide, which swept by me, Time, hastening to the bosom from which it rose, but carrying with it, no hope, no record of me. The sterile moss of the rocks, the palsying impenitence of my heart, resting in its own unmoving desolation! The tempests which sometimes swept across, heaping it perhaps in new fragments, more cheerless or more hideous than ever, the blind and raging passions of my soul; and if not still so, what is it that hath caused a dawn of life, or a ray of hope, or a gleam of joy to gladden that dark and sullen rock? What is it, that in any degree, hath taken away from it its impenitence and its re-

belliousness! Oh, dared I hope, that it indeed were so with me, to Thee, oh glorious Saviour, to Thee my soul would rise and sing,

> "Jesus found me when a stranger,
> "Wandering from the fold of God,
> "And to save my soul from danger,
> "Interposed his precious blood."

And to Thee, if it be Thy will, my soul shall rise. On Thy spirit it shall wait. It shall lie at the foot of Thy cross, and pointing to Thy precious blood, still cry, "Oh God, *for this*, be merciful to me, a "sinner!"

The ridge, which in crossing the Niagara river, forms the great cataract of that name, adorns the scenery in its various ramifications, as it winds round the western extremity of Lake Ontario, with great and very pleasing diversity of surface. The neighbourhood of Dundas may be called hilly; Ancaster and

Queenston are both beautiful situations: and as the country opens, other detached ridges appear, which beautify the landscape. But the great general characteristic is decidedly a level; and any thing of the size of a mountain is sought in vain.

The cataract of Niagara is known to be the most striking object in the province. It is situated on the course of the Niagara river, about twenty-one miles from Lake Erie, and about fifteen from Lake Ontario.

Where this river falls into Lake Ontario, the country is level; but at the distance of between seven and eight miles, the ridge of Queenston, two or three hundred feet high, crosses its course, and, as before mentioned, diversifies and embellishes the scenery. It rises steeply, immediately beyond the town; but after you have gained its summit, another vast level with few inequalities, stretches before you, and you look in vain for the

frowning rocks and the towering precipices, with which imagination had perhaps arrayed the enormous rush of the expected cataract.

It seems an universally received opinion on the best grounds, that the flood originally fell over the ridge at Queenston; but that in the dilapidations of centuries, the rocks have crumbled into their separate masses, beneath the rushing force of the ceaseless torrent; and the consequence has been, the gradual recession of the cataract, to its present site.

Where the river leaves Lake Erie, its banks are low; but as it pursues its sinking course towards Ontario, its flood subsides gradually beneath them, until it reaches the summit of the falls, where the banks, which are green, wooded and sloping, may be between one and two hundred feet high. The falls are estimated at about 160 feet; and with this additional depression, the course of the river

continues, until emerging from its almost hidden way, through the heights at Queenston, it passes in a less rapid (though still in a rapid) progress to the lake below. The banks, though greatly inferior, continue high.

Immediately north of the falls, and on a level with the river before it tumbles over the precipice, is a ledge of projecting rock, partly bare, and partly adorned with bushes and wild flowers. A portion of this, nearly above the abyss into which the river plunges, is called, the table rock, and hence, in my opinion, is the finest view of the cataract.

As you stand there, the wild flood of the stream is seen bounding from the rapids above. It rushes onward foaming; but as it approaches the ledge, it seems to hesitate; with a yet quick, but a steadier and deeper stream, it advances; soon it hangs on the verge; and then, with a wild, majestic, impetuous stillness, displaying a greenish tinge in its curve,

it rolls over the ridge, and is presently lost in the eyer tossing, and swelling, and varying gulph of vacillating vapour below, which no human eye can penetrate, and which, rendering the prospect downward interminable, adds to the scene, the undefined and peculiar beauty of awakened, but unsatisfied imagination. Beyond this rolling gulph, half concealed at times by the aspiring mist, is a small, woody island; and beyond this island, the other part of the cataract, lofty and foaming, but greatly inferior in grandeur to that already mentioned. The sunken level of the abyss beneath, after escaping from the impenetrable mist of the cataract, is seen hurrying downwards in seemingly slow, still eddies, till it disappears between its high banks, of rugged precipices.

From the level of the table rock, at the distance perhaps of half a mile below it, is a steep descent to the inferior level of the sunken surface of the river; and

upon reaching the bottom of this, you find a narrow path of broken slaty stone, which winds along the base of the over-hanging rock to the right, and conducts you to the foot of the fall. As you advance, a more disturbed, but less grand view, presents itself. The foaming cataract falls over the ridge in front, and is lost in the same heaps of ever varying vapour; but its still and solemn effect is lost. The mist appears tortured and confused, and the descending river assumes a hurried and more broken appearance. All is disorder; the noise is great, but not grand; a kind of anarchy roars around you, and deafens and distracts, without elevating. I walked to the edge of the thick drifting spray, where the rocks are covered with coiling eels, and was almost instantly drenched, while the rushing and eddying air threatened to arrest respiration. It is however asserted, that in particular states of the wind, a short passage is open, beneath the ledge above you,

over which the river with its thundering course, is plunging.

In damp weather, when the mist arising from the falls, remains condensed, it towers in a winding and lofty column, darker at times, and at times of a lighter shade, than the surrounding atmosphere. The rapids, for a mile above the cataract, send up irregular and wide, but low columns, which cast a wild obscurity over the scene beyond them, and a hazy shade then spreads amidst the vapours, and all seems tending to darkness and tempest.

In an intermediate state, when the ascending foam is still condensed, but the sky clear, the finest effect is seen. From the table rock, the great volume of the river is then beheld rolling down silently, but quickly, with the superfluous floods of the western lakes. It reaches the rapids about a mile above the precipice, and is immediately broken into a disturbed and raging torrent arrayed in spray. Almost at the same time it approaches the pre-

cipice. There it seems to collect itself, as if preparing for the fearful plunge to which it is hastening. It assumes a deep, and silent, and solemn character, while its rapidity increases: it attains the verge, hangs over the rock, and rolls down almost at the same moment; while its wild, and still, and solemn sweep, is lost amidst the swelling foam that surges for ever beneath it; and, on such occasions, towers aloft in the air, a beacon to distant eyes of its existence. New torrents fall over in ceaseless succession, and as ceaselessly are lost, in the perpetually varying and tumultuously rolling vapour of its convulsed abyss.

It need not be added, that frequent rainbows are displayed on the floating vapour. The distance at which the roar of the cataract is heard, depends, of course, upon the direction of the wind and the state of the atmosphere. It varies from half a mile to thirty miles.

The scenery around, it will be ob-

served, is tame; but a wilder sympathy, perhaps, compensates for its tameness. The cataract seems lonely: it draws the heart nearer to it.

The mouth of the Detroit river, observed from the Huron Reserve, near Amherstburgh, interrupted by woody islands, and lost in the expanse of the lake below, presents an interesting prospect; and other instances, of a similar description, might be mentioned. But the absolute want of mountains, with their cliffs, their glens, and their gushing streams, diffuses a general character, in this respect, of insipidity; and the imagination languishes, and the heart is quelled (I mean, of course, only as relates to scenery), except when the thunder is rolling, and the lightning darts through the sky, and, in the words of one of our Highland songs, "The gloomy night is gathering "fast, and the wild and inconstant blast "is roaring loudly."

WILD ANIMALS.

Quadrupeds. — The wildernesses of North America are highly blessed in being totally free from ferocious animals; I mean as relates to mankind. The black bear is timorous and inoffensive, if not disturbed. The wolf is wild and skulking, and is terrible only to the smaller animals. The fox and the racoon (possessed of about the same powers as a fox), seek for still smaller prey than the wolf.

The spotted deer traverses the woods singly, or in herds, but is seldom seen, except by the Indian hunters. The hare is not abundant. The beaver is very rare; not so the vestiges of its art, which frequently cross your course (if you travel much) in the forests.

The other wild quadrupeds, such as the mush, or musk rat (which is abundantly destroyed for the sake of its skin), and the various squirrels, &c. are little known to me, and, perhaps, are little

worth mentioning in a hasty sketch of this kind.

BIRDS—FISH.

The most characteristic bird of North America, is the wild pigeon: its shape is particularly graceful; its plumage always pleasing, and sometimes remarkably beautiful; its habits are completely erratic. In almost boundless flocks, it traverses the province in its seasons, and administers, in its passage, to the life which feeds on its destruction. A noise, to me peculiarly pleasing, is formed by its progress through the air.

The partridge, a bird partaking of the habits of the pheasant, is common in the woods; and ducks and teal, of various descriptions, abound at times upon the waters. Flocks of wild geese are also sometimes found.

On the larger lakes there are gulls.

The wild turkey, or bustard, visits in flocks the western peninsula, but not so

frequently, or in such numbers, as formerly.

A kind of bird, called the black-bird, is one of the greatest enemies of the farmer. It appears casually during the summer; but as soon as the grain begins to ripen, its numbers are immense. It ranges in great flocks over the fields, and still increasing as the harvest advances, threatens the produce with destruction. They always do some mischief; but where they are watched, and attentively driven away upon their first approach each morning, they seldom return during the remainder of that day.

The American robin, called so on account of the colour of its breast, is dissimilar in every other respect from that of Britain. It is about the size of a thrush, and is destructive to small fruit.

Snipes and ravens are pretty frequent.

The wandering jay adorns the woods with its chequered blue plumage; and the solitary hammer of the woodpecker is

often the only sound of life which disturbs their desolate silence. The mourning dove is sometimes, but not frequently, heard.

Fish.—The lakes abound with fish, particularly as you pass beyond Lake Erie to the northward and westward.

Salmon (of an excellent description) is found as high up as the cataract of Niagara, but that is a barrier, of course, which they cannot surmount. They abound more on the north than on the south side of Lake Ontario.

In the Detroit river, and at the western extremity of Lake Erie, there are extensive fisheries (I mean extensive comparatively with the state of the country), of a fish called the white fish. It is somewhat larger than the mackerel, is taken in November, and affords an excellent winter stock.

The sturgeon abounds in its season, and when well cured, is, in my opinion, extremely palatable; but it is principally used by the Indians.

There are several other kinds, very plentiful in their seasons, and very good; such as a species of herring (as it is called), white and black bass, &c. &c. When I say that these things are plentiful, I mean that they are so naturally: of course it depends (under Providence) upon the numbers and enterprise, &c. of the emigrants themselves, whether they shall be so to them.

A large fish, called the muskinunjé (the orthography of this word is not determined), not frequently taken, is esteemed one of the finest in the lakes.

INSECTS, REPTILES, OR SERPENTS.

The insects, during the summer months, are the greatest natural nuisance in the country. After a hard day's toil, the wearied labourer often seeks for rest in vain. The mosquitoe wanders round him with its perpetual alarum of attack; and by assaulting him at every unguarded moment, invests that alarum with almost

perpetual anxiety. Smoke is in great measure an effectual guard, when properly employed. But you must be almost suffocated with it, in order to render it efficient. Nor are the poor dumb creatures less molested. In the midst of their enjoyment of the fresh herbage of the opening summer, a tribe of flies suddenly attacks them; and from that time, until the coolness of autumn commences, tribe succeeding tribe, these relentless animals continue their attacks from early morning, until the close of eve, and deprive the poor creatures, in great measure, both of food and rest. At such seasons, you will see the wretches crowded to some open space under the shelter (if there be any such) of some solitary tree (for all these tormenting insects cluster principally in the shade), heedless of the sweet and luxuriant herbage of the surrounding or adjacent woods; and seemingly seeking nothing but peace. The intervals of coolness which occasionally intervene, are

a temporary relief; as the ephemeral existence of these tormentors, or at least their activity, seems to be made entirely dependant upon a hot and humid atmosphere.

Snakes of various kinds are not unfrequent, but they produce little or no inconvenience. The rattle-snake, which is pretty numerous in some marshy places to the south-west, is not near so large or so venomous as that of the United States, and seldom or never causes any anxiety. It rarely appears; it warns of its proximity by its rattle, which makes a rustling sound; and its venom, in general, is easily cured. Sweet oil, for this purpose, is very powerful; as it is against the venom of the adder and viper in England; and the external effect of the poison of these three serpents is the same; it produces swelling; whereas, the volatile alkali, which is so valuable an antidote in the East Indies, where the symptoms are convulsive pain, with-

out swelling, seems of no avail against the rattle-snake. A kind of large black spider is poisonous in an inferior degree, and is more apt to be troublesome than the snakes. But on these subjects, all general apprehension is more fanciful than well founded.

TREES AND MEDICINAL HERBS.

The trees (as in great measure beforementioned), are, the black, red, and white oak; of which, the first is very useless, and the last, one of the most valuable timbers in the country.

The black and white walnut, the first exceedingly valuable, the second, also called the butternut.

Two or three kinds of maple, from the most common of which, the sugar is made.

Several kinds of fir or pine.

The red and white cedar, a swampy growth. These are the best for pickets or posts; but, white oak, with its end hard-

ened, and slightly charred with fire, makes an excellent substitute.

The hickory, the beech, the birch, the chestnut, the wild poplar, the wild cherry-tree, the ash.

These are all large.

The smaller trees of the forest are,

The sassafras, the dogwood, the prickly ash, the spicewood, the ironwood, &c. &c. with various bushes.

The garden trees are, the poplar, the locust, and the weeping willow. The bushes; the sweet brier (seemingly indigenous, and far superior to that of Britain); the lilac, the rose, the various currants, the gooseberry, and the raspberry: Creepers or vines; the grape vine, the hop, &c.

Orchard trees: the apple, the pear, the peach, the plum, and the cherry.

Medicinal Herbs, &c.—The tea of the wild horehound, or boneset (as it is commonly called), a common herb in low cleared situations, makes, in moderate

quantity, an active emetic; and is sometimes a powerful remedy in agues.

The root of an herb, called the alum root, or crow's foot, or bear's foot (one of the earliest wild flowers of the spring), boiled to a strong tea, and drank somewhat plentifully, is strongly astringent, and when skilfully employed in dysenteries, is highly useful.

The running sarsaparilla, for purifying the blood and for general debility. The ginseng, for colic and pains in the stomach. The white cohash, for rheumatism. The seneca snake root, with peppermint and horehound, for producing perspiration, allaying colds, pains, fevers, &c. The bitter-sweet for purifying the blood, and relieving heaviness. The maidenhair, cooling. The gentian root, infused in liquor, for rheumatism. The roots of the thimble-berry, together with those of the tall blackberry, and of the seneca snake root, made into a strong tea,

for the canker-rash, or sore throat, or sore mouth. The blood-root, for agues, &c. &c. are much used and greatly recommended; but their application to the particular case ought, if possible, to be learnt on the spot.

The red-topped sorrel, the colt's-tail, the marsh mallows, and the catenup, are useful as poultices, to allay inflammation and swellings.

The root of the rock-fern (a pretty plant) that grows on high, dry lands, pounded and steeped in water, is asserted to be a cure for the bites of the rattle-snake, the copper-head, &c. &c.

From the inner bark of the butternut tree, pills of powerfully detergent qualities, may be prepared.

The bark of the dog-wood; the bark and fibrous roots of the prickly ash; the bark of the bois de marais, of the cotonnier, and of the wild cherry, are all used, with various success, as substitutes for the Peruvian bark.

A small creeper called cinqfoil, strikingly resembling the wild strawberry, but bearing a yellow instead of a white flower, is said to be powerfully diuretic.

The spicewood and the sassafras are used as purifiers of the blood.

The colt's-foot and the prickly ash are said to be sometimes remarkably useful in dropsies, &c. &c.

This is a subject, which might well deserve the research of a man of leisure, and of science.

MINERALS.—MINERAL WATERS.

Of these I can only offer a very vague and general intimation.

Iron, the most useful of metals, seems to be discoverable in every extensive region. Its existence in Upper Canada, is ascertained; and works for its manufacture have been begun near Long Point, on the northern shores of Lake Erie, and others are meditated, near the Rice Lake, north of Lake Ontario.

Sand, plentifully mixed with finely pulverized iron, is found abundantly on the shores of Lake Erie, near Amherstburgh; but it has not been traced to any appearance of a mine. Bog iron ore is strongly denoted in many places, by the little streams which trickle through the banks from marshes.

Other appearances of minerals have been discovered; but they have not been (to my knowledge) investigated.

There are many appearances of mineral waters, but they have been little explored. The most remarkable, of which I have heard, are a sulphur spring under the high bank, about a mile above the great cataract of Niagara; and a spring (the quality of which I have not had well defined), near Long Point, north of Lake Erie; the virtues of which have been found wonderfully efficacious in some cases of debility.

There is a spring of naphtha (or earthy oil) on the western banks of the Thames,

and small salt springs are found in several places.

There is reported to be a large salt spring on the River Credit, near York, which it is expected will supply a manufacture of salt.

DOMESTIC ANIMALS.—WILD HAY.—RUSHES.

Domestic animals.—These are of the same kind, but generally inferior to those of Britain.

The cows are smaller, and do not give so much milk. The sheep are smaller, and yield less wool. The horses pretend not to an equal appearance, but are extremely serviceable. The ox (an importation generally from the United States) comes nearest to the English size, and is often found of a fine appearance. Swine are small. Poultry partake of the general character of inferiority.

This inferiority may be differently ac-

counted for. In my opinion, it is not the consequence of a defect in the country itself; but has arisen from various unfavorable and in great measure unavoidable circumstances.

Experience ascertains the remarkable dependance, in which the growth of an animal exists, upon outward things. Feed it well and take care of it from its youth upwards, and it attains a wonderful superiority in size, to that of another animal of the same kind, and to which nature has been equally favorable, but which has been left destitute of the same plentiful provision and of sufficient care.

The circumstances of the settlers in Canada, have prevented their applying the fruits of this experience (even where they have been aware of those fruits) to the improvement of their cattle. Going to a wilderness, the subsistence of their families, has of course necessarily been their primary care; and it was many years before this could be so much satis-

fied, as to allow them leisure for the formation of meadows, and the erection of adequate buildings. Under these circumstances, the cattle have of course been depressed. Tormented in summer by the insects, and half famished in winter by poor or scanty provender, and by cold, no opportunity has been afforded them for developing their capacities; and all that we can positively say, is, that under such exceeding disadvantages, they must have degenerated. We know this from the ascertained nature of the thing itself; as well as from the existing evidence of instances, where they have been reared under more favorable circumstances; and we may indulge a confident (not a presumptuous) hope, that future years shall behold the domestic animals of Upper Canada equal to any in the world.

It is greatly to be desired, for their own advantage, for the public good, and on account of that tenderness which we owe to the poor dumb creatures (that

are the means of conducing so highly to our comforts), that every settler should, at as early a period as possible (consistently with higher cares), form meadows and erect places of shelter for this purpose.

Wild hay.—This is the product of various kinds of wild grass, which grow on the natural meadows or marshes of the country. Some, of course, are preferable to others; the most esteemed seem to be, what is called "the spear "grass," and that which is most abundantly intermixed with the wild pea-vine. The earlier they are cut and cured, when full grown, the better; and it is thought a great advantage, when ricking them, to scatter, at intervals, layers of salt. These wild meadows or marshes afford excellent pasture in the spring, before the flies appear; and in the autumn after the cold has quelled them.

Rushes.—A kind of rush (full of joints) grows occasionally in the woods, and

where it is sufficiently abundant, forms an admirable winter provender for horned cattle, but it is dangerous for horses. It is an evergreen, or rather, is perpetually renewed, and flourishes equally in winter as in summer. Horses delight in it, but it exposes them to a constant danger of sudden death.

PROVINCIAL CURRENCY.

The provincial currency is of two kinds, which may be called, the legal and the practical.

The legal is of pounds, dollars, shillings, and pence.

12 pence = 1 shilling
5 shillings = 1 dollar
20 shillings or 4 dollars = 1 pound.

And the practical currency is that of the state of New York; having the same names, but different values.

12 pence or 12½ cents = 1 shilling
8 shillings = 1 dollar
20 shillings or 2½ dollars = 1 pound.

By this it will be observed, that the dollar is always of the same value, but the shilling and the pound differ.

The New York shilling, or the shilling of the practical currency, is worth sevenpence halfpenny of the legal currency; and the pound of the practical currency, is worth only twelve shillings and sixpence of the currency which is legal.

The eight shillings of the practical currency to the dollar, are equal to the five shillings of the legal currency.

Besides these, there are half and quarter dollars.

The guinea is sometimes met with, but its value differs. It is occasionally weighed, and its value proportioned to its weight; or it passes for four dollars, three shillings, and fourpence, legal currency; or for four dollars and three quarters: for these different rates there is no fixed rule.

Several other gold coins, French, Spa-

nish, and Portuguese, which go by weight, occasionally occur.

The most convenient gold coin, is the eagle or the half-eagle of the United States. The former always worth ten, and the latter (of course) five dollars.

The practical currency is that commonly used in every day transactions. The legal currency, that in which larger accounts are usually kept and balanced.

It should be remembered, that the above information relates to Upper Canada. At Quebec and Montreal, and universally throughout the lower province, the practical currency above mentioned, is not used, all accounts being

12 pence = 1 shilling
5 shillings = 1 dollar
20 shillings or 4 dollars = 1 pound.

Together with the half dollars and quarter dollars above mentioned; and eighths of dollars, which are the same as the shilling of the practical currency of the upper province

English gold and silver coin are perfectly current at Quebec.

In passing into the upper province, no shillings or sixpences of the lower province should be taken. Dollars, half dollars, quarter dollars, and eighths of dollars are the most convenient.

No English silver coin should be carried beyond Montreal.

SECT. XVII.

Observations addressed to Emigrants of Capital.

THE information contained in the preceding pages, does not apply to several particulars, on which persons of property, desirous of proceeding to Canada, might wish for intelligence; and it is my object, in the present section, briefly to endeavour to supply this deficiency. The man, who emigrates for subsistence, is on a vastly different footing from him who emigrates either with a view of more easy competence, or with purposes of cupidity or ambition; and the circumstances which are eligible to the former, are proportionably different from those which would accommodate the latter. Give the poor man a lot of good land, and the means of subsistence for a year or two, and his

anxieties on this subject are at an end. The other desires a selection, and is not satisfied, unless he can have around him, certain accommodations, consistent with the more extended sphere of his principles or his views.

My information, I must further premise, is (in great measure from the nature of the subject itself) conjectural.

For commercial enterprise, Prescot, Kingston, Belville, York, Queenston, Chippewa, Fort Erie, and Amherstburgh, appear to me, most promising.

For the learned professions, Kingston and York.

For independant agriculture, according to the views, &c. of the person.

If there be means for the purpose, I would recommend the stranger to proceed immediately with his family to York. To wait upon the governor, producing his introductions, or introducing himself; and then leaving his family there, to undertake a tour of the province, in order to in-

quire or judge for himself. There are so many fluctuations of opinion, so many changes in places, such a diversity of taste, and such dissimilarities of judgment, even on the same grounds, that a thousand disappointments would be liable on any other plan; and I say to York, because if he have any business with government, that is the place to which he must proceed for the purpose; and his having his family there, would, of consequence, preserve him, probably from some expence, and certainly from much anxiety.

For the purposes of such a tour, if capable of much fatigue (and such a person only is fit to undertake it) the stranger should purchase a strong hack horse, and visit the country between Kingston and York. This may serve to initiate him. Then returning to York, he should take a new departure for his longer circuit to the westward. His best route, I should think, would be round the head of Lake Ontario, through Dundas,

Ancaster, and the Grand River Settlement, by Vittoria and Talbot Street, to Amherstburgh. From Amherstburgh, by Sandwich, to the settlements on the Thames; and, if practicable, to the banks of Big Bear Creek, and of the River St. Clair; and returning thence, by the remaining settlements on the Thames, and by Dundas Street to York.

He might subsequently visit the line of communication between York and Lake Huron, by way of Lake Simcoe, on one side; and on the other, the Niagara District.

The distance he would have to travel in this course, would be altogether (including occasional fluctuations from the road, for the purposes of observation, or of inquiry) upwards of a thousand miles, and the time required to perform it, with any kind of convenience (I mean without over fatigue) could not be less than two months. The exertion would be great. But we want men in Canada who are willing to make exertions. Others may

pass away their lives in politer countries, and look down with contempt upon our privations, which to them would be misery. Most unwillingly would we interfere with their enjoyments.

My comparative opinions respecting the most desirable situations, are already noted in Section III. pages 47, 48, 49, 50, 51.

A tour such as the above, would supply the most satisfactory information attainable; and the person would then judge for himself, whether or not purchase, or what measures would be desirable to him; without it, he would necessarily form his opinion much in the dark.

To persons, not able to incur this delay and expence, I would recommend the same direct progress to York; and then advise them to act immediately upon the best information in their power there to obtain. By doing so, they might very possibly not make so good a selection as might be possible, were better intelligence within their reach. But the

time and money they would save, and the doubts, and perplexities, and anxieties, which they would avoid, would more than compensate for a much greater liability to disadvantage. To a stranger of confined means, almost any thing (moderately speaking) is preferable to delay, indecision, and uncertainty.

The want of servants in Upper Canada, is perhaps the greatest inconvenience to which persons of property are exposed. There is such a general independance and provision, that persons of that description (especially female servants), are very rare. This inconvenience is one which the influx of population will, of course, remedy; but it requires, in the mean-time, all that philanthropy which forgets its own wants in rejoicing for others, or a still higher principle, to tolerate it. The simplicity of manners to which it conduces, would be pleasing, could any thing be pleasing, which debars those whom you love, from more agreeable and more improving occupations.

SECT. XVIII.

Address to the Wealthy and Benevolent Part of the Community in England.

WHATEVER be the cause—whether it is the depravity of the poor themselves, or the depravity of the rich; whether it is the inseparable consequence of the progress of society (in a general sense) when arrived at such a stage as that to which our country has attained; or of something peculiar (in the same progress), to our country; or whether (as is most likely), it is a concatenation of all these things, it is deplorably undeniable, that a vast, a terrifying accumulation of misery exists. And without detracting from the unprecedented benevolences of the wealthy—without assuming on one side the radical (I here use the word, not in relation to the misled people, but to the horrible

spirits which mislead them), without assuming, I say (in this sense), the radical insolence, which sets all order, and government, and every thing that is dear, and sacred, and holy, at nought; or without being blinded on the other by the aristocratical pride, which would sweep the people from their lawful grade in the constitution, we must deplore the fact, and ask, how may it be most permanently alleviated?

The vast contributions raised by the poor laws, remarkably evince the benevolence of the nation. The immense benefactions of bodies and of individuals, equally adorn the public and themselves (I speak, of course, in a natural sense). We may read every day of efforts of kindness and of charity flowing from all ranks, and our hearts thrill at the grateful recollection that this is our country: but the next moment we start at the present evidence of unassuaged distress, and most mournfully admit the irresistible

conviction, that all these unprecedented floods of beneficence are but lenitives. The worm continues at the root; the disease is soothed for the moment, and perhaps only in a part of its symptoms; but its corroding, its expanding source remains untouched. Death still hangs over us!—and how easy is it sometimes to slumber, even in the very jaws of death!

Many means have been proposed for the eradication of this equally mournful and portentous evil. The probability (were I inclined to speak positively, I should say the certainty) is, that while mankind continues *unregenerated*, it can never be entirely eradicated; but I see no reason to believe that it may not be more effectually assuaged. Talent and benevolence have both been bent to the attainment of this deeply important end; and I desire not to interfere with their splendor, which I admire and love. But from my own little nook, and with such little voice as may be admitted from me, affectionately

would I propose, in due subordination to every more practical and efficient means, the ideas with which my subject and my circumstances have inspired me. If it be supposed that my own interests are my guide, let me be despised, if they will, by those who suppose so. I wish not to defend myself; but I do most earnestly wish, that, setting me aside altogether, they and others (whom God hath blessed with the means), would seriously and impartially investigate the ideas which I offer, as those ideas really stand in relation to their own interests, to the interests of the destitute poor, and to the interests of our country.

Upper Canada pines for population. To the spirit of enterprise she presents a vast plain of the most fertile lands, under a highly genial climate: but beneficially to take advantage of her offer, certain means are indispensable. Why may not the wealthy and the liberal of Britain supply those means, and cover that deso-

late fertility with productiveness? Why may they not transplant the depressed and shivering fellow-creature who is preying upon the vitals of his country, to a scene where his energies may be refreshed; and where (in the agony which subverts the patience of nature, instead of execrating himself, perhaps, and all around him), he shall be encompassed with objects which shall fill anew his poor, distracted, wearied soul with hope, and call forth his prayers for those who have been the means of retrieving him from woe, and infamy, and death? I speak not this in relation to Canada alone: New Holland, &c. &c. seem to offer, with similar advantages, a similar resource; and the object here is, to relieve, as far as may be possible, the misery of our own people, not to defer to the calls of this or that particular province. I dwell prominently on Upper Canada in this place, merely because I am best acquainted with it.

It appears to me completely within the

sphere of moderate intelligence and of moderate carefulness, to plant colonies in Upper Canada, on such a plan, as shall, in the common course of Providence, ascertain the redemption of the principal advanced for their equipment and establishment, within ten years; and with ample security, in the mean-time, on the land. The measures for this purpose might, were there a demand (in my opinion), be easily developed. Of course the sanction of government would be necessary: but of this I see not the smallest reason to doubt, provided such enterprises be undertaken in a duteous and loyal manner; the only manner, certainly, in which they ought to be undertaken or encouraged. Our fields long to nourish, and our hearts to welcome, the distressed poor of our country, whose sufferings, however fruitlessly, we mourn. But far, far be from us the seeds of anarchy and sedition!

SECT. XIX.

General Observations on the Subject of the best Season for proceeding to Upper Canada, and for finding your Way in the Woods, &c. &c.

THE general prevalence of westerly winds on the Atlantic, renders the passage to America at all times precarious; but it is generally admitted, that those winds intermit usually most in the months of March and April; and hence a passage in those months seems most desirable.

A person leaving Liverpool in March, may expect, under the Divine blessing, to reach Quebec early in May, or as soon as the breaking up of the ice leaves the river open. This occurs commonly by the beginning of May. He may be at York by the end of May, and, according to circumstances, be settled on his land in the course of June, or, at latest,

by the end of August. In either of these cases he will have time enough before winter to house himself, &c. and to prepare a spot for autumn wheat, which, in newly cleared land, may be sown until the end of October.

Any time in the course of March, April, or May, will do to leave England: but I would recommend no person of confined means to start for America after that period. Coming later he would be exposed to many additional liabilities to suffering. Where it is impossible to start so early as I have mentioned, it would be better, in my opinion, to strive to weather out another year at home.

The Indians have a wonderful sagacity in finding their way through the woods; and although in its full extent it appears beyond European research, yet some facts which are useful have become known. The branches (of some trees particularly), have decided inflections; but these appear to me too vague to be mentioned

beneficially without personal observation, which must be made by the individual himself on the spot.

The weather in general is exceedingly more clear in Canada than in England, and of course the sun is proportionably unclouded. Its direction, therefore, should always be observed when you go into the woods; and if you remain long in them, allowances should be made for its progress from east, by the south, to west.

Cattle can always find their way home, either by night or day. If riding, you are overtaken by darkness, keep the reins loose on your horse's neck, and he will carry you to some shelter; but in this case, you must take care, that you are not brushed off by the branches.

The moss which abounds in all the woods, and which generally grows *highest* and *thickest* on the *northern sides* of trees (especially of large trees) is, in a measure, (from that circumstance) an universal and an excellent compass.

It may be proper to add, with respect to the navigation of the River St. Lawrence (by which alone Canada has a communication with the sea) that it is generally obstructed by ice, from the beginning of December (or earlier) till the beginning of May. During this period, of course, commerce languishes, as there can be no foreign trade. Insurance is enhanced on the river after the beginning of November; and before the close of that month, ceases altogether. The navigation of the lakes ceases also, nearly for the same period.

SECT. XX.

Concluding Address.

AMIDST the vast diversities of human opinion, which (had better motives been wanting) ought to have produced a mutual tolerance of the opinions of each other, that tolerance is still little known; with all the wrathful censoriousness of circumscribed beings, we are ever apt to rush into the consciences of those who differ from us, especially where prepossession and the multitude are on our side, and to judge and to condemn with a latitude and a severity, at which christian love shudders.

This spirit I wish to deprecate.

In the opinions which I have advanced, as they are altogether my own, I desire to be judged by myself. I have probably appeared to reverence the Scriptures;

and if I deceive not myself, I most truly and entirely do so. But let not those who differ from me, impute what they may believe to be my errors, to the Scriptures. In so far as I be wrong, I am the responsible person. The error is my own alone—had the Holy Scriptures influenced me more, I should have been corrected. The freedom which I use, and which I claim, is an inherent part of my character, not superinduced. I know that I am responsible, and I desire to continue responsible for it. But I at the same time assert an absolute independance of the whole mass of opinions which float upon the world; and I particularly desire, that wherever the spirit of the world, or a higher spirit may condemn me, it will condemn *me*, *myself*, and not any external basis on which I may appear to act.

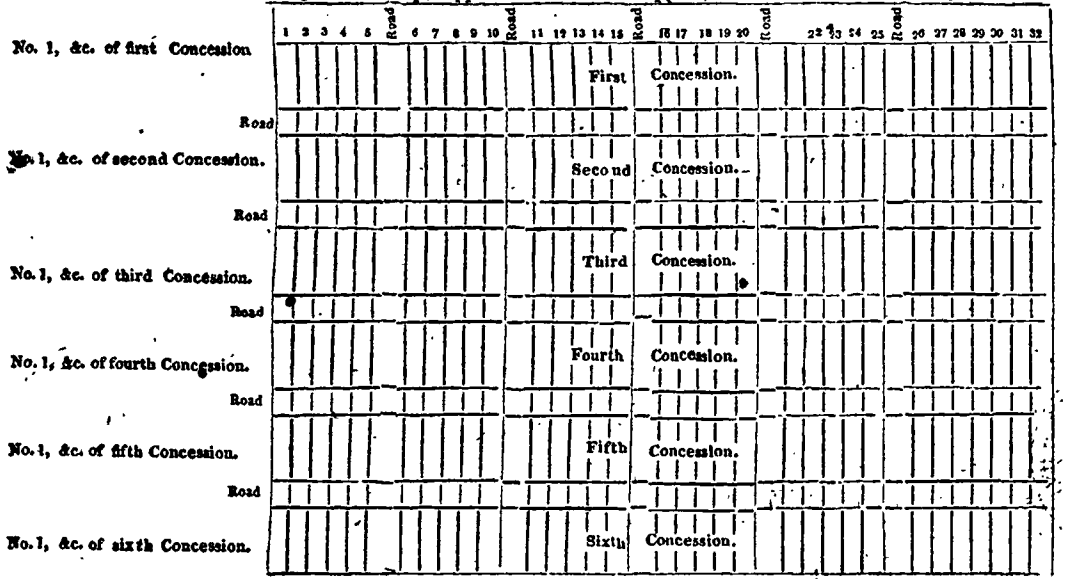
I have been desirous to offer these remarks, because I know how blindly, and contractedly, and erroneously we are all

liable to judge; because I know, how hastily and how arrogantly we are prone to condemn every unusual and unfashionable sentiment; and how readily we extend our condemnation to things, which have no share whatsoever in that which we reprobate. I know that the Holy Scriptures have been often scandalized by the imaginary, as well as by the real faults, of their votaries; and this it is, which, in so far as it relates to me, I most anxiously wish to avoid. For myself, I stand prepared, if need be, for the censure of the whole world: a very little thing it is to me, to be judged of man's judgment. I desire, in all things, to be judged as I know I shall be judged of One, infinitely above him. But as I look upon every thing that is dear and sacred on earth, together with the all-glorious hopes of eternity, to be intimately connected with the preservation in unsullied estimation of the Word of God, I shudder at the idea

of possibly having my real or imputed faults imposed by human blindness or censoriousness upon that Holy Word. I claim the whole and every part of the condemnation for myself; and let it be remembered, that whereinsoever I shall have erred, or may err, it has been or will be, by departing from that Holy Word only, that I have done or shall do so.—"Let God be true, but every man "a liar."

THE END.

Plan of a Township, supposed Seven Miles Square, divided into Concessions and Lots.


1 2 3 4 5 Road 6 7 8 9 10 Road 11 12 13 14 15 Road 16 17 18 19 20 Road 22 23 24 25 Road 26 27 28 29 30 31 32
No. 1, &c. of first Concession
First Concession.
Road
No. 1, &c. of second Concession.
Second Concession.
Road
No. 1, &c. of third Concession.
Third Concession.
Road
No. 1, &c. of fourth Concession.
Fourth Concession.
Road
No. 1, &c. of fifth Concession.
Fifth Concession.
Road
No. 1, &c. of sixth Concession.
Sixth Concession.

TO UPPER CANADA.

BARNARD AND FARLEY,
Skinner Street, London.

00086231

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